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The LUTHERAN OUTLOOK

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Two Types of Dignity

By Hjalmar W. Johnson

Midwestern Educational Problem

By O. H. Pannkoke

Paris Perspectives

By Otto Bostrom

Rome Seeks to Recoup Losses

An Editorial

A Luther Renaissance

By George F. Hall

Vol. XI JANUARY, 1946 No. 1

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Pointed Paragraphs

WHO MADE JASON CHRISTIAN?

A FEW MONTHS AGO 4,000 natives of the Solomon Islands built a palm-thatched chapel as a memorial to 1,600 American soldiers who had died there.

When the time came to dedicate that chapel there was no elaborate ceremony, no ambitious program of speech-making. Instead, according to an Associated Press war correspondent, one of the native leaders—Jason by name—stepped forward to address the American military commander in broken English. The man was clad in a loincloth after the simple custom of his people. His dedicatory address was a single paragraph.

This is what he said: "We give this church you. But this church no belong you and me. This church belong God. And we ask God to bless you all."

That paragraph lacks a lot in oratory. Few of us would be content to allow a dedication to pass with such brief remarks. But it does bear a testimony. It tells the story of missionary zeal and missionary results!

The correspondent elsewhere in his account of the occasion reported that Jason had been converted by an American missionary who had been driven off the island by invading Japanese four years earlier.

Let us ask: Who made Jason Christian? Whose missionary offering back here in the homeland reached across the broad expanse of the Pacific to plant the Gospel in his soul? Who sent the missionary—and did you help?

—*Evangelical Messenger.*

Tabloids: fast reading for the slow-thinking.—P. J. Thomajan.

A PROPHECY MADE IN 1901

In 1901, just forty-four years ago, Dr. John R. Mott wrote: "If in the next few years we can send 10,000 missionaries to Japan, we may win that land for Jesus Christ. But if not, forty years from now we shall have to send 100,000 bayonets."

The only trouble with that prophecy was that Dr. Mott far underestimated the number of soldiers that we would have to send. The forty years he wrote of in 1901 have passed, and we have sent not 100,000 men but closer to a million.—Halford Luccock in *The Chaplain.*

PAGANS ARE GAINING

The unchurched masses of earth are increasing 6,000,000 faster each year than all the churches combined. That is to say, from 1890 to 1935 the unchurched heathen population of the world made a net gain of 270,000,000 over the gains of all Churches combined, or an average annual gain of 6,000,000 for this forty-five-year period!

10,240,000 souls without Christ are dying every year!

Is it not time to start all over again to win this broken, suffering world to Christ?—*Training Union Magazine.*

What this parish needs is a preacher who knows God otherwise than by hearsay.—Thomas Carlyle.

WHY ONLY THE SORDID SIDE?

Do motion picture producers forget that for every gangster there are scores of God-loving people? For every divorce there are many happy marriages? For every bad boy and bad girl there are scores of good boys and girls? Why, then, must Hollywood . . . so completely change the ratio of good and bad?

If studios should insert more religion into their pictures—not just religion of the Bible, but the religion of decency and godliness—the profits would be as great or greater, and the effect upon America's younger generation would not be so dangerous.—*Jimmie Fidler.*

An atheist in the Atomic Age is as out of place as a bow and arrow savage in a B-29!—Harold Dye.

IT WORKED THE SAME WAY

One day, so an Arab legend goes, the devil presented himself to a man and said, "You are about to die. I can save you from death under any one of three ways—kill your servant, or beat your wife, or drink this wine."

"Let me think," said the man. "To kill my faithful servant is impossible; to mistreat my wife is ridiculous. I will drink the wine."

He drank the wine and, being drunk, he beat his wife and killed his servant who attempted to defend her.—*Home Missions.*

True religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures, and even procure for us the highest.—Addison.

ONLY A HALF

Here's a Moody story we never picked up before—and don't miss the point:

The evangelist once reported "two and a half conversions."

"Two adults and a child, I suppose," was the question asked by his host.

"No; two children and an adult," said Mr. Moody. "The children gave their whole lives. The adult had only half of his left to give."—*Selected.*

The truth of the Lord's return is the most precious truth the Bible contains. It fills the heart of the believer with joy, and girds him with strength for the battle. It lifts him above the sorrows and fears, the necessities and trials, the ambitions and greed of the world, and makes him in all things more than conqueror.—R. A. Torrey.

COULD STOP PRAYING

A mild-mannered minister accepted the call to a church in a town where many of the church members bred horses and sometimes raced them. A few weeks later he was asked to invite the prayers of the congregation for Lucy Gray. Willingly and gladly he did so for three weeks. On the fourth Sunday one of the deacons told him that he need not do it any longer.

"Why?" asked the good minister with an anxious look. "Is she dead?"

"Oh, no," replied the deacon. "She won the steeplechase."—*Record.*

Truth is not man's property, which he may keep to himself; it is confided to him as a steward, and woe to him if he do not utter it, and give it all the breadth of which he and it are capable.—Dr. Mellor.

The Lutheran Outlook

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The
LUTHERAN OUTLOOK

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EDITORIAL

THE INDONESIAN REBELLION against Dutch rule in Java has finally been quelled. Although sporadic resistance will probably continue in isolated districts, the backbone of the revolt appears to have been broken, thanks to British military aid made up principally of native mercenaries from India and also supplemented by former enemy Japanese soldiers. American tanks also played an important role in the subjugation of the Javanese, although tardy orders from Washington finally insisted that the white star and other American insignia should be removed from the lend-lease implements of war.

British Use Lidice Vengeance in Java

The final stages of the campaign against the Javanese witnessed the employment by the British of reprisal tactics quite similar to those used by the Germans in Poland. Lidice had its counterpart in the Javanese town of Bekasi, twelve miles east of Batavia, which was burned to the ground following the murder of the occupants of a Royal Air Force transport plane that crash-landed near that place.

According to a report of the incident by Ralph A. Coniston, war correspondent of the *New York Times*, the attack on Bekasi was preceded by an air bombing of roads leading out of the town to prevent "extremists" from removing vehicles. Then the town was shelled by British artillery, after which British Indian infantry entered. The inhabitants were then herded together and told to leave.

"The scene," wired Coniston, "resembled those that took place in Europe, with families removing their belongings on their backs and in carts. The aged and invalids were carried by relatives. The town then was virtually burned to the ground. Only houses bearing Chinese flags were not set afire, although many of them took fire from their neighbors."

Although correspondents were not permitted to enter Bekasi, Coniston reported that the attack by the Royal Air Force evidently took a heavy toll among the inhabitants of the town.

Aside from the fact that all these tragic developments in Indonesia furnish a strange commentary on the Atlantic Charter, one of the provisions of which promised that Britain and America would "respect the right of all peoples to choose the form of government under which they will live," there are other aspects of the suppression of the Java revolt that are difficult for Americans to understand. One of these is the deep concern of the British (with the aid of Japanese and Indian mercenaries) to see that Java is kept under Dutch rule.

The explanation is not difficult. Although Java is a part of the vast Dutch colonial empire in the East Indies, nearly all of the enormous natural resources of that empire, including oil, rubber, sisal, and tin, are owned or controlled by British commercial interests. Through the years these British cartels have found it convenient and profitable to operate under the Dutch flag, but their interests have always been protected by the British navy. The employment of Indian and Japanese mercenaries and of American lend-lease tanks to defend these interests, is, of course, somewhat of an innovation in the long and sordid history of British exploitation of the Orient, but the world has become accustomed to many strange things in recent years and no longer becomes greatly agitated about them.

Some day, however, Americans may become more curious about the underlying causes which brought about the crisis between the United States and Japan, precipitating one of the most horrible wars in human history, and when the mysterious puzzle picture is finally pieced together, it will not be at all surprising if the outlines of a joint Dutch and British colonial empire in the Orient will suddenly appear.

Meantime, Americans right now are very much interested in the latest "loan" which our government proposes to advance to the British. In addition to writing off twenty-five billion dollars which is due the United States from England on lend-lease supplies furnished by this country during the war, Congress is now asked to approve an additional "loan" of about $4,400,000,000 to the British, which the latter promise to repay within fifty-five years. Repayment, however, is carefully conditioned on certain "reservations" which make it quite certain that the loan will be another gift.

If it is made definitely clear that the additional billions are absolutely essential in order to rehabilitate a bankrupt nation and to restore a normal world economy, the American taxpayers will probably be willing to tighten their belts some more and to reconcile themselves to the uneasy prospect of seeing their own national deficit mount to astronomical figures. But if these billions also are to be employed for the purpose of financing Britain's imperialism and to make it possible for her to continue her exploitation and subjugation of underprivileged peoples in all parts of the globe, Americans should not hesitate to tell their representatives in Congress to call a halt to this whole sorry business right now.

Emperor of Japan Disclaims Divinity

IN WHAT IS REGARDED as the most far-reaching imperial rescript in Japanese history, Emperor Hirohito on January 1 announced to the people of Japan that the idea of his own divinity, which has been maintained by the Japanese constitution and law, was a "legend and myth". The startling announcement followed by two weeks an order by General MacArthur demanding that the Japanese government abolish Shinto as the national religion of Japan, which through glorification of warrior ancestors had led the empire down the path of military aggression to disaster and defeat.

"The ties between us and our people," the Japanese Emperor declared in his momentous rescript, "have always stood upon mutual trust and affection. They do not depend upon mere legends and myths. They are not predicated on the false conception that the Emperor is divine and that the Japanese people are superior to the other races and fated to rule the world."

In repudiating all claims to divinity, Hirohito made two pledges to his people. The first was a renewal of the charter oath given by his grandfather, Emperor Meiji, when he promised in 1868 free assembly and government, as well as justice and equity to all common people. The second was a new assertion: "We stand by the people and we wish always to share with them in their moments of joys and sorrows."

General MacArthur's order to the Japanese government had directed it to remove all support from the Shinto religion, to abolish the teaching of Shinto in educational institutions, and "to free all Japanese from any compulsion to believe in or profess to believe in Shinto." The directive also forbade the propagation of "militaristic and ultranationalist ideology not only to Shin but also to followers of all religious faiths, sects, creed or philosophies." Such propaganda, the MacArthur ord specified, included "the doctrine that the Emperor Japan is superior to the heads of other states because ancestry, descent, or special origin." This had dire reference to the official belief that Hirohito is a dire descendent of the Goddess Amaterasu and is "sacred an inviolable," as stated in the Japanese constitution.

General MacArthur made it clear that the purpose his directive was "to free the Japanese people from direc or indirect compulsion to believe or profess to believ in a religion or cult officially designated by the State, t lift from the Japanese people the burden of compulsor financial support for the ideology which contributed t their war guilt, defeat, suffering, privation and presen deplorable condition; to prevent a recurrence of per version of the Shinto theory and beliefs into militaristi and ultranationalistic propaganda designed to delude the Japanese people and lead them into wars of aggression to assure the Japanese people in the rededication of thei national life to build a new Japan based on the ideals o perpetual peace and democracy."

It was explained that the directive's effect would be t leave untouched the actual religious features of the Shinto faith, while it removed government financial support and the mechanics through which the government wrote the rituals, and appointed, paid, and disciplined the priests. It also prohibits all public institutions for the training of Shinto priests, all teaching of Shinto in government-supported schools, all "physical symbols of State Shinto" in public buildings, and all government support of Shinto shrines."

Affected by the order are 220 national shrines and nearly 50,000 prefectural and local shrines which received some public support. The national government paid an annual average of 2,500,000 yen for the operation of the shrines and the payment of the clergy, and for 1945-46 had a budget of 6,700,000 yen, including the repair of war damages, which has now been abandoned.

It is believed that this is the first time in history that a national religion has been abolished under similar circumstances. What the eventual result of the move will be is difficult to conjecture, but the feeling in Japan is that it will tend to place Shinto, when stripped of its official standing, on a par with other religions, such as Christianity and Buddhism. It is also possible that the Japanese, when they begin to realize the delusion which has been imposed on them by official action, may turn from Shinto to other faiths. On New Year's Day, when the Emperor's startling rescript was proclaimed to the people, General MacArthur issued simultaneously this significant New Year's greeting to the Japanese:

To the People of Japan:

A New Year has come. With it a new day dawns for Japan. No longer is the future to be settled by a few. The shackles of militarism, of feudalism, of regimentation, of body and soul have been removed. Thought control and the abuse of education are no more. All now enjoy religious freedom and

e right of speech without undue restraint. Free assembly guaranteed.

The removal of this national enslavement means freedom r the people, but at the same time it imposes upon them e individual duty to think and to act each on his own itiative. It is necessary for the masses of Japan to awaken the fact that they now have the power to govern and what done must be done by themselves.

It is my hope that the New Year may be the beginning for em of "the way and the truth and the light."

Rome Seeks to Recoup Losses in New World

ANNOUNCEMENT BY POPE PIUS XII on December 23 of the creation of thirty-two new cardinals, leven of whom are for the Western Hemisphere, is an vent of surpassing significance in the ecclesiastical world. By competent observers it is looked upon as narking one of the profoundest changes in Roman Catholic strategy that has taken place for centuries. Unquestionably it represents an astute move on the part of the Roman hierarchy to recoup in the Americas and in other parts of the world something of the terrific losses which he papal Church has suffered in Europe as a result of he political and social upheavals brought on by World War II.

The full extent of these losses are not yet apparent. It s no secret, however, that the shadow of the Kremlin, urch foe of the Church of Rome, has fallen to the very hores of the Adriatic. Recognition by the United States nd Great Britain of Tito's Soviet-sponsored government n Yugoslavia on December 22 must have been a diplomatic defeat of first magnitude to the Vatican. However, t only added to the many forces which are challenging he prestige and power of the Church of Rome throughout war-torn Europe, but particularly in those countries n eastern and central Europe which have come under Russian domination. Not even Italy has been immune to Soviet influence, and the Vatican is not a little disturbed by the spread of communistic ideas which have found fertile soil among the hungry war victims in Italy.

But the Roman hierarchy is never at a loss to find a way of turning defeat into victory. That the Americas offer the most promising field for bolstering the declining power and position of the Church of Rome is indicated by the number of prelates who have been given red hats on this side of the Atlantic. Whereas the United States at the present time has only one cardinal, it is to have five. Canada, which now has one, is to have two. Argentina, which has one, is also to have two. In addition to these, Brazil, which at present has no cardinal, is to have two, and Chile, Cuba and Peru, none of which has had such a prelate, are to have one each. This means that, whereas there are now only three cardinals in the Western Hemisphere, after February 18 there will be no less than fourteen.

But the Vatican is not merely eyeing the Americas as a possible field for future conquest; it is also invading Protestant England, Holland, and Australia, each of which is to have a cardinal. Moreover, creation of cardinals for China and Portuguese Africa indicates a plan to intensify Roman Catholic foreign mission efforts.

That the Australians, at least, have viewed the appointment of a cardinal for their country with mixed emotions is indicated by a public statement by the Australian Minister for Information, Arthur Calwell, in which he not only criticized the pope's appointee, the Most Rev. Normal T. Gilroy, but also took a fling at the Most Rev. Giovanni Panico, Apostolic Delegate to Australia. "The sooner Dr. Panico is recalled," declared the Australian official, "the better it will be for the Church in Australia, as his influence in Australian affairs is not the best."

Not least significant in the appointment of the thirty-two new cardinals is the fact that only four of them are for Italy. While this will give that country a total of twenty-eight, it will be the first time since the Great Schism occurred with the election of Pope Urban VI in 1378 that Italy has not had an overwhelming majority in the Sacred College. The twenty-eight Italian cardinals will represent only 40 per cent of the entire number of seventy. This suggests the possibility that the election of the next Roman pontiff may bring a prelate from the Americas or some other part of the world other than Italy to the papal chair. Already there is speculation that, when the Sacred College of Cardinals meets for a secret consistory on February 18, Archbishop Spellman of New York, who is one of the new American cardinals, may be raised to the post of Secretary of State for the Holy See.

That Pope Pius was quite aware that a furore would be produced in Italian ecclesiastical circles by his tacit admission of the waning influence of Italy in affairs of the Church is reflected in the apologetic tone of his Christmas Eve allocution to the College of Cardinals. In emphasizing the supra-national character of the Church, the Pope said:

"We shall have the consolation, if it be God's will, of seeing grouped around us now members of the Sacred College from the four quarters of the earth. Rome will thus be seen in its true light as the Eternal City, the universal city, the *Caput Mundi,* the city par excellence, the city of which all are citizens, the city which is the See of the Vicar of Christ, on which the gaze of the whole Catholic world is fixed; nor will Italy, the blessed land which holds this Rome of ours in its bosom, suffer any loss of prestige: rather will she be resplendent in the eyes of all peoples as sharing in this greatness and this universality.

"The Catholic Church, of which Rome is the center, is supra-national by its very nature. This has two implications, one negative and the other positive. The Church is a mother—Sancta Maternal Ecclesias—a true mother, mother of all nations and all peoples no less than of all men individually. And precisely because a mother, she does not and can not belong exclusively to this or that people, nor even more to one than to others, but equally to all."

Totalitarian States Menace Peace of World, Says Pope

WHILE PROTESTANTISM MAY RIGHTLY LOOK askance at the appointment of thirty-two new Roman cardinals by Pope Pius XII, with all the aspirations to world-wide domination suggested by that action, it can scarcely other than applaud the Christian tone of the pontiff's Christmas Eve allocution, particularly those parts which dealt with the present woes of mankind and the difficult problem of bringing back peace to a world afflicted and torn by the passions of human hatred and vengeance. The opening paragraphs were particularly impressive:

In the course of the last six years, venerable brethren and beloved sons, as this eve of our Lord's nativity came around, we must all have felt keenly the sad contradiction between the spirit of holy joy and deep brotherly union in the service of God suggested by the beautiful Chritsmas season, and the lamentable spirit of vengeance and spite that prevailed throughout the world; between the sweet harmony of the "Gloria in excelsis Deo et in terra pax hominibus" and the discordant cries of hate amid the thunder of fratricidal war; between the suffused light of Bethlehem and the sinister glare of destructive fires; between the resplendent innocence radiating from the features of the heaven-sent Child and the mark of Cain which will long remain impressed on the countenance of our century.

What a sigh of relief, then, arose from all our hearts, as we heard that the gory conflict had ended, first in Europe, then in Asia! What fervent prayers had risen, during the long years of strife, to the throne of God, imploring Him to shorten the days of affliction and stay the hands of those angels who hold the vials of God's wrath for the sins of men.

Now, by the mercy of God, the human family will begin once more to celebrate a Christmas without the terrors of war on land and sea and especially in the air any longer filling men's heart with deadly anguish. For this turn of events let us all give humble thanks to our omnipotent Lord.

Peace on earth? True peace? No: Only the "postwar period," to use a sad but very pregnant term! How long will it take to cure the material and moral disorder, to close up so many wounds!

But yesterday men were scattering destruction, disaster, misery over vast territories; and today, when they must rebuild, men but faintly realize how much perspicacity and foresight, how much rectitude and good-will must go to the task of bringing the world back from physical and spiritual devastation and ruin to law, order, and peace. So even this Christmas is still a time of expectancy, of hope and of prayer to the incarnate Son of God, that He, "The king of peace * * * whose face all the earth desires to see close," (Antiphon I, First Vespers, Christmas Day) may give to the world His peace.

As prerequisites of a true and lasting peace, Pope Pius indicated three things:

1. "Collaboration, good will, reciprocal confidence in all peoples. The motives of hate, vengeance, rivalry, antagonism, unfair and dishonest competition must be kept out of political and economic debates and decisions."

2. Abolition of arbitrary censorship and of artificial creation of public opinion through the use of power, wealth, and false assertions.

3. Elimination of the totalitarian state, whose strength is "cruel and bloody tyranny."

It was for the totalitarian state that the pontiff reserved his strongest words of condemnation. He said:

"The whole surface of the globe, reddened with the bloodshed of these terrible years, cries aloud the tyranny of such a state.

"The fabric of peace would rest on a tottering ar ever-threatening base if an end were not put to such t talitarianism, which lowers man to the state of a me pawn in the game of politics, a cipher in economic calcu lations. With a stroke of the pen it changes the frontie of states; by a peremptory decision it deprives a people economy—always a part of its life as a nation—of i natural outlets; with ill-concealed cruelty it, too, drive millions of men, hundreds of families, in the most squali misery, from their homes and lands, tears them out b the roots and wrenches them from a civilization and cu ture which they had striven for generations to develop.

Within each nation, as well as within the family of na tions, the pontiff continued, state totalitarianism is in compatible with a true and healthy democracy. Like dangerous germ, it infects the community of nations an "constitutes a continual menace of war." The futur peace structure aims at outlawing from the world ever aggressive use of force, but if "this is to be something more than a beautiful gesture, all oppression and all ar bitrary action from within and without must be banned." Then comes this impressive plea:

"In the face of this accepted state of affairs, there remains but one solution: a return to God and to the orde established by Him.

"The more the veil is lifted from the origin and increase of those forces which brought about the war, the clearer it becomes that they were the heirs, the bearers and continuers of errors of which the essential element was the neglect, overthrow, denial and contempt of Christian thought and principles.

"If, then, the root of the evil lies here, there is but one remedy: to go back to the order fixed by God also in relations between states and peoples; to go back to a real Christianity within the state and among states. And let it not be said that this is not realism in politics. Experience should have taught all that the policy guided by eternal truths and the laws of God is the most real and tangible of policies. Realistic politicians who think otherwise pile up only ruins."

The message closed with a moving plea on behalf of prisoners of war and deported peoples. The pope spoke of sufferings "which were almost on purpose" inflicted on these, and of captivity "prolonged without reasonable cause." He also charged that "the yoke of imprisonment, of itself oppressive," had been "aggravated by hard and unjustified labor" and with "unconscionable disregard for standards set up by international conventions and by the still more sacred standards of Christian and civil conscience," and that conquered peoples had been "refused in an inhuman way the treatment due to the vanquished."

Non-Catholics, reading the pope's message, find it difficult indeed to take issue with his conclusions, for they will awaken an echo in every Christian conscience. Their only regret is that the Church of Rome itself can hardly stand with clean hands before God and mankind in view of its political machinations throughout history. Painful memories of concordats with Hitler, Mussolini, and Franco also recall to what extent the Vatican itself was re-

ponsible for the creation of the totalitarian states in urope. The Church of Rome has now learned to its orrow to what tragic results such political intrigue inevitably leads, but apparently it has not changed its ethods in South America, Mexico, and elsewhere. Will ome ever change?

Complete Translation of New Testament

ANNOUNCEMENT OF THE COMPLETION of a new translation of the New Testament into English y American scholars is an event that will be hailed with oy and satisfaction throughout the Church. The new ranslation will be a revision of the Standard American Version which was first published in 1901, and repreents fifteen years of arduous labor by a committee headd by Dean Luther A. Weigle of Yale Divinity School. t will be placed on sale in book stores throughout the ountry on February 11.

A second section of the translation committee has been vorking simultaneously on the Old Testament, but its evision will not be ready for four years.

Failure of the Standard American Version to meet with general acceptance among the Churches was the moving factor in prompting a revision. Although it eliminated much of the archaic language of the King James Version and also was far more accurate in reproducing the meaning of the original Greek, its language was stilted and it also lacked the beauty and literary quality of the King James Bible.

Another factor which brought a demand for another translation was the discovery of additional ancient manuscripts which threw new light on the Bible text and from the unearthing of papyri revealing new rules of translation.

The copyright on the new translation will be held by the International Council of Religious Education, which is composed of forty Protestant Churches. This means that it will undoubtedly be used in parish education literature and suggests that the new version may eventually be adopted by the American Churches as their official Bible. The present American Standard Version met with scant approval from the Churches, and only two, we believe, adopted it. The Augustana Synod was one of these.

Chaplain's Vice Exposure Shocks American People

NOTHING that has happened since V-J Day has so stirred the American people as Navy Chaplain Lacour's revelation of vice conditions among Navy personnel in the Tokyo area. Printed in the *Congressional Record* by request of Rep. Buffett of Nebraska, the Methodist chaplain's letter created a tremendous sensation in the nation's capital and evoked a demand from the *Washington Star* for a congressional investigation of vice conditions in the Navy. Said the *Star:*

"The investigation is one which must be pressed with vigor and without regard to any individual who may be involved. If it is ascertained that the charges made in the chaplain's letter are true, the responsible Navy officers should be brought to this country and courtmartialed. If the investigators conclude that the facts do not support the charges, the Navy should make public a full statement of the basis for that conclusion.

"The American people—and especially those with sons in the Navy—have too vital an interest in a matter of this kind to tolerate anything which smacks of complacency or whitewash. And if the Navy values its good reputation, it will see to it that its investigation and subsequent action are of the kind which will leave no room for doubt or suspicion."

According to Chaplain Lacour's letter, the Navy has been permitting unrestricted access by all men on liberty in the Yokosuka area to houses of prostitution where the venereal incidence among the prostitutes is considered one hundred per cent. Naval corpsmen were stationed in the brothels to administer prophylaxis to the men who patronized the prostitutes, the chaplain asserted, who added that he and four other chaplains had observed a line of enlisted men four abreast almost a block long, waiting their turn, while military police maintained order.

Out of a group of sixty prostitutes examined, the chaplain wrote, fifty-one were found to have syphilis, and were not being treated. Some forms of Oriental syphilis, he said, do not respond to treatment. Other prostitutes, he stated, had been exposed to leprosy.

The policy of the Navy in Japan, Chaplain Lacour charged, was adopted after several medical officers and chaplains had protested against such a course. He noted, however, that when Archbishop Spellman visited Japan on Sept. 16, all red-light districts were declared out of bounds. Chaplain Lacour's letter concluded with the following propositions:

1. That the Navy's policy of unrestricted sexual opportunities with diseased women is no solution for the problem of venereal control.

2. That American people would insist that the Navy immediately adopt a policy of rigid suppression in regards to prostitution.

3. That the Navy, which completely ignored moral implications in the present situation, be charged to consider the moral aspects of policies governing personnel.

4. That the people who loan their sons to the Government demand moral protection or refuse to supply the personnel for our armed forces.

5. That although many naval officers are gentlemen, others by example and advice have encouraged immorality among our men.

6. That the Navy's unlimited sale of beer, which has contributed to moral delinquency and numerous incidents here, be discontinued. And that throughout the Navy, soft drinks be made just as available as beer whenever beverages are provided by the Navy.

7. That an organization that has demonstrated such brilliant strategy in defeating the Japanese military not permit our men to become the open victims of Japanese prostitutes in the final round.

Lutheran Seminars

FORTY LUTHERAN leaders will speak at Lutheran Seminars to be held for the most part during February in thirty-seven cities throughout the country. Sponsored by the American Lutheran Conference, these Seminars have been arranged by a national committee which also includes representatives from the United Lutheran Church and the Missouri Synod. Three speakers will address each Seminar, one each of the speakers being from the American Lutheran Conference, the United Lutheran Church, and the Missouri Synod respectively. Attendance at the Seminars is open to clergy and laity, with the evening session especially being planned for laymen, as well as pastors.

Dates and places for these Lutheran Seminars are as follows:

February 5—Mason City, Portland, and Washington
February 6—Des Moines, Seattle, and New York
February 7—Kansas City, Spokane, and Worcester
February 8—Dallas
February 11—Chicago
February 12—Minot, Saginaw, and Great Falls
February 13—Houston, Fargo, and Detroit
February 14—San Antonio, Aberdeen, Toledo, and Winnipeg
February 15—Sioux Falls, and Ft. Wayne
February 19—Los Angeles and Green Bay
February 20—Milwaukee
February 22—San Francisco and Tri-Cities
February 26—Denver, Twin Cities, and Pittsburgh
February 27—Duluth and Cleveland
February 28—Eau Claire, and Columbus
March 1—Omaha
April 28-30—Champaign-Urbana

Speakers will discuss "God Works Through His Church" under the three subjects, "The Centrality of the Word in the Contemporary Church," "Lutheran Unity and Co-operation," and "The Church and Its Community Responsibility." Among the speakers are:

From the American Lutheran Conference: Dr. J. P. Pflueger, the Reverend T. S. Liefeld, Dr. G. Everett Arden, Dr. George F. Hall, Dr. S. C. Eastvold, Dr. Harold L. Yochum, the Reverend Theodore Heimarck, Dr. Leonard Ludwig, Dr. Martin Anderson, the Reverend Joseph Simonsen, Dr. Wm. G. Sodt, the Reverend E. W. Mueller, the Reverend Paul M. Lindberg, and the Reverend Carl P. Rasmussen.

From the United Lutheran Church: Dr. Joseph Sittler, Jr., Dr. Richard R. Syre, the Reverend L. Ralph Tabor, the Reverend K. Bruno Neumann, Dr. M. J. Heinecken, the Reverend Carl I. Empson, Dr. Amos John Traver Dr. Frederick E. Reissig, Dr. E. E. Flack, the Reveren Ross F. Hidy, the Reverend W. Carl Satre, Dr. C. Frank lin Koch, Dr. Frederick F. Mueller, and Dr. Herma Keiter.

From the Missouri Synod: Dr. O. P. Kretzmann, Dr Frederic J. Wenchel, the Reverend Carl W. Berner, the Reverend Herbert Lindemann, the Reverend F. W Loose, the Reverend Carl A. Gieseler, Dr. O. A. Geisemann, Dr. Adalbert R. Kretzmann, the Reverend E. B Glabe, the Reverend H. F. Wind, the Reverend Edgar F. Witte, and the Reverend R. Spannaus.

Each of the Seminars has a local committee in charge of promotion, detailed programs, and other matters within each area. These local committees also have representation from the American Lutheran Conference, the United Lutheran Church, and the Missouri Synod.

A Grave Responsibility

UPON HIS retirement as Archbishop of Canterbury, the late Dr. Gordon Cosmo Lang made public this statement, "I have asked myself whether I could pass on to you some master thought which I might leave as a testament to my people out of a long experience of a very varied ministry. I have no doubt as to what it is. It is the truth of the words of my Lord and Master: "He that abideth in me, and I in him, the same beareth much fruit, for apart from me ye can do nothing." I know that my many failures have come as a result of my forgetting this truth. And I know what has been worthy of doing has come from remembering it."

The mere fact that Dr. Lang considered this statement important above everything else he might have said shows that he thought of his profession of Christianity as placing a heavy and serious responsibility upon him. But Christianity always places that kind of responsibility upon everyone who professes it—quite as much on laymen as on ministers of the Gospel.

Does what the world sees in the words and actions of the Christians show that they abide in Christ and bear fruit according to the precepts of the Gospel? Were Christians among those in our community who defended the persecuted against their attackers, shielded the oppressed, spoke a brave word for the unjustly maligned, worked for peace and human brotherhood? They were, if they fulfilled their responsibilities.

This is a matter not to be taken lightly. For the world is watching Christians today—listening to what they say, appraising critically what they do—not only on the higher levels where the leaders of the Church speak and act but even more, perhaps, in the everyday life of thousands of communities where people mingle with their neighbors.

New York City William C. Kernan

The Conference Corner

BY PRESIDENT H. L. YOCHUM

WHILE I AM not so sure that such Scripture passages as I Cor. 12, et al., properly apply to differences in temperament and special interest, I do feel that in the economy of God's grace He does use such differences to enrich and extend the service rendered by His Church. Therefore I do not share the attitude of those who insist that we should have a rather high degree of uniformity among Lutherans in forms of worship, ways of doing mission work and welfare work, formulations of doctrine, ecclesiastical polity, and the like.

"It takes all kinds of people to make the world." That trite remark has no valid meaning. But it is true, I opine, that it takes many kinds of people to make the Church. I am not trying to excuse some of the undesirable kinds of people in the Church by this statement. But I am trying to establish the idea that differences of temperament and special interest are not only to be tolerated in the Church, but are to be appreciated and used for the good of all. Our unity of faith and our close fellowship do not require that the color of each individual must be washed out. I suspect that heaven would be monotonous if all its citizens were exact duplicates.

Adiaphora in Worship

So it does not disturb me that we have some in our Lutheran Church who enjoy formality in worship, who are deeply interested in paraments, liturgies, symbols, music and art. Nor does it cause me any concern that others show no appreciation of these things, even distrust them, and demand that worship be kept plain and simple. Both are right, of course, as long as they grant equal right to the opposite emphasis and remember that such things are adiaphora. Man's spirit needs at times the solemn ritual, the "dim, religious light" and "cloistered atmosphere," the eloquent pageantry of formal worship. Just as truly, man's spirit needs at times to face God and fellow worshippers in stark plainness of surrounding and "everyday conversation." Perhaps every local congregation would benefit by having more of both.

Again we note the contrast between those whom we might call "mystics" and those we might call "activists" in our Lutheran Church. The former find great blessing in silent meditation, withdrawing for the time from the bustle of the world for communion with God. The latter find great blessing in earnest endeavor to serve God and man, contending that in unselfish service they can worship best. Obviously the Church needs both emphases, and the complete man should cultivate both elements of the Christian experience.

Head or Heart?

There are those who enjoy sharpening theological pencils and applying their intellectual calipers and square to doctrinal statements. There are those who distrust this approach to our Christian religion and insist on giving the heart more freedom, arguing that true spirituality is trammeled by too much attention to the letter of the Truth. Again we recognize a need for both emphases, while we must warn against the danger of permitting too great a gap to develop between the objective and the subjective in religion.

Frequently in church conventions we discern a distinct clash between those who would safeguard the program of the Church by sound, conservative policies and those who boldly call for brave ventures of faith. The Church could not prosper unless it had both trends of thinking, that it may set its eyes on the stars and yet keep its feet on the ground.

Regimentation or Freedom?

In recent years we have noted a passion for organization in our church bodies, so that in the literature of almost every department of work we find diagrams and blue-prints depicting the correlation of all phases of the Church's activities. Again, we find a revolt against "regimentation" and "centralization" and a demand that the dynamic life of the Church shall not be hampered by man-made procedures and molds. Efficiency requires both sound organization and opportunity for freedom of action, of course.

Finally, there is the tendency to stress synodical consciousness and loyalty, on the one hand, and inter-synodical cooperation and wider fellowships, on the other. There is still value in the former, though we recognize the increasing importance of the latter, and the inevitable sublimation of the former into the latter. Are we approaching the opportune time for a bold move in the direction of synodical mergers like those of 1917, 1918, and 1930?

A Vibrant Vitality

My thesis is that the tension resulting from harboring such divergent emphases in our Church is wholesome, productive of much good. Without it our Church would become stagnant and colorless. What a challenge it is to our churchmanship, our Christian statesmanship, so to capitalize on the divergent interests and emphases within our groups as to promote a vibrant vitality, a rich completeness in the body itself and all its activity, without sacrificing unity and efficiency!

A Luther Renaissance

By George F. Hall

Dean of Christianity, Gustavus Adolphus College, St. Peter, Minn.

ON FEBRUARY 18, 1946, Christendom may well pause from its routine labors to honor Martin Luther. It will be the 400th anniversary of the day of his death.

Former celebrations of the 400th year after an event in Luther's life have not been without tangible gains. Although the Ninety-five Theses commemoration was at a time when the world was engaged in war, it provided a focal point for research into all possible minutiae of his life. Preserved Smith in 1921 listed and evaluated these in a bibliographical essay, "A Decade of Luther Study." In 1934, the quadricentenary of his Bible translation, M. Reu's volume, *Luther's German Bible,* made that observance more than an occasion for oratory. Luther's Bible and its relation to the English translations was featured by the Bible societies in their literature for that year. The quadri-centenary of Luther's death date could have tangible fruits for Christendom if it became an occasion for the summation of the new view of Luther and an evaluation of Luther and his meaning for his time and for today.

A Period of Transition in America

What memories stir us as we think of the turbulent years, 1917-1945! The world we have lived in has been subjected to fortune and misfortune, prosperity and depression, catholicity and sectarianism, high hopes and resolves for peace and still totalitarian war, love and hate. In those same years four centuries ago Luther too found no peace. The parallel should not be drawn too closely, but, if our thinking has changed in these hectic years, we should not judge too harshly the changing thought of Luther.

During these years through which we have lived the homeland of Luther has lost its theological leadership of the world. In America, the major part of the Church which bears his name has gone through the transition from the immigrant Church with foreign language services and schools to the typically American Church with the activistic methodology common to nearly all denominations today. Once isolated by language, tradition, and theological emphases from one another, these branches of Lutheranism have begun to cooperate, to plan together, and worship together. Ecumenical interest runs high at the present time, and Lutheranism has started to take its place in the movement. It has moved slowly, perhaps with undue reticence, but has advanced steadily just the same.

Leadership Comes from Sweden

The oft-repeated charge that American Lutheran theology is almost entirely either sixteenth century Melanchthonian orthodoxy or seventeenth and eighteenth century pietism has too much basis to be ignored. At least no distinctive dynamic American Lutheran theology has been widely published. Some Lutheran groups, schools and many individuals, however, are thinking in terms of current theology, and young theologians are receiving encouragement from church officials to equip themselves to make such a possible theological contribution to America. Whatever recent leadership has been shown in Lutheran theology has come from Sweden. That this theology has been translated into English and made known in the English-speaking world has not been due to Lutheran theologians but to non-Lutherans occupying strategic positions in universities and divinity schools. This contemporary theology has apparently come upon a day of influence.

Encouraging, indeed, is the solidarity of American Protestantism which has included the Lutherans within its fold of affection. Lutherans were genuinely appreciative of the statement of the nineteen Protestant leaders who on December 9, 1944, rebuked Dean Inge for some sweeping charges against Luther and Lutheranism. They said: "We who are non-Lutheran Christians wish to record our tribute to the devotion to democracy of the five million Lutherans in the United States and our dissent from the hope that the 'next swing of the pendulum will put an end to Luther's influence in Germany.' We hope rather to see a renaissance of the spirit of that Luther who placed above all else loyalty to God."

Would American Lutherans Accept Luther?

A renaissance of Luther cannot be contemplated without mixed feelings. Grave apprehensions on the part of many are not without bases even within Lutheranism where such ought to find its greatest welcome. W. N. Harley, in preparation for the Theses celebration in 1917, privately published a book entitled *Little Journeys with Martin Luther.* In this volume he visualized Luther's application for synodical membership in the various Lutheran synods of America. He was not acceptable to any of them. Harley's claim was that he drew all of the book's material verbatim from Luther's works.

That Luther's theology is to be preferred to orthodoxy and pietism is generally true, but it is not certain that a renaissance of some of Luther's theology would prove an admirable advance. Slogans, such as "Forward with

Luther," or "Back to Luther," or "Let Luther Rest in Peace," are equally fallacious and true, possible and impossible. A lack of confidence in contemporary Christian thinking is portrayed in the first two and the latter demonstrates a kind of isolationism in reference to time relations that is contrary to the doctrine of the communion of saints and the historical continuity of the remnant. They picture too vividly the divorcement of individual Christian experience from the *locus* of the Christian community.

Luther and Bible Translations

A rebirth of the practical convictions of Luther should give added impetus to modern translations of the Bible and a wider use of those we now have. Usual arguments for the retention of the King James version are nearly all answered by his attitudes and deeds. His translation was into the vernacular, so that no one could miss the meaning. Even the oft-expressed desire for uniformity at all costs would find him unsympathetic, for he wished that every city would have its own translator. He challenged one and all to produce a better translation than he and his friends had done.

Modern theological education might find it difficult to understand the Luther method and curriculum. The lectures on Romans mark an important change in the history of interpretation when he broke with the fourfold medieval method. Here also emerges in clearer light the doctrine of righteousness through faith. But coupled with these two is the obvious change that came into his lectures when the Greek text of the New Testament by Erasmus became available to him for the preparation of his lectures. In our age of membership recruiting and public relations, the mastery of Greek and Hebrew are deemed unimportant techniques for the prospective pastor to acquire.

Luther "Borrowed" from Hutchins!

The reader of Luther is surprised to find his contemporaneity on so many matters. University education was a subject Luther wrote upon. As a university professor, he was seriously concerned with its problems. President E. C. Colwell of the University of Chicago, in his own inimitable way, has said, "I particularly enjoyed (reading) Adam Smith and Martin Luther on the universities and what they should be. Although Luther did not like Aristotle ("God sent him on us as a plague") he nevertheless borrowed a lot of ideas from Robert M. Hutchins."

A Luther renaissance would certainly seek to meet the current Biblical illiteracy. I am not here referring to the church membership but to the general mass of people in America who have never heard or read the story of redemption. Luther's books, for all of their profundity, were understandable to the common man. A glance at present day religious literature indicates that it is nearly always appropriate for the scholar or clergyman, not the person who needs the Christian milk diet. Perhaps it is easier to write books for the intelligent, and maybe that is the only kind of book most publishers will take? The sects are much more apt at reaching the unlettered man in their publications and sermons. A Luther renaissance would teach the Bible to the man on the street with full confidence in his ability to perceive its divine nature and thus would not encumber him with discussions about Biblical authority that melt away finally to a difference in definition of non-Biblical words. Luther saw that the Bible had a self-authenticating authority that alone convinces the human soul about what it is.

Luther's Views on the State

In America a Luther renaissance would not be likely to cause much of a stir in political thinking. He can appropriately be quoted in support of right and left wings. An economics professor ventured the opinion that if Luther were living today he would be a radical "New Dealer" like Henry A. Wallace. His contribution would lie in another area, namely as an effective Christian answer to the much current cynicism about the State, within and without the Church. His view that order in society, like the Church, was an arm of God (the left, to be sure) gives sanctity and dignity to the State which should encourage the best men, the finest Christians, to seek to serve in the State.

These examples, which can be multiplied many times over in almost every field of thought, illustrate that the rebirth of Luther's opinions pertinent for today might leave little unshaken and untested in the contemporary scene. If we fear a dangerous Christianity that permeates all life, there is considerable prudence in letting Luther rest in peace!

Should Stimulate Real Study of Luther

Such tensions, however, are not the likely result of a mere observance of the date of Luther's death. This commemoration in its most innocuous form would stress the achievements of his life (without offending anyone) and eulogize his work and faith. To be avoided, of course, is the sentimental recounting of the death-bed scene. After Christendom has noted the day and appreciation has been expressed, he might well be expected to rest in peace until another century has gone by. But in a world that desperately needs the rebirth of the Luther spirit, such a by-pass, whatever its motivation, seems tragic.

The date ought first of all to provide a focal point for a determined beginning for the improvement of our knowledge of Luther. The great biography is still to be written. There is still translating to be done. The fruits of the Swedish Luther Renaissance are worthy of wider discussion. The scholars are available and working, but coordination of efforts is needed to avoid duplicating work. The publishers are ready and willing to produce the work if there is enough assurance of general interest.

No Authority on Modern Problems

An extreme unfortunate emphasis might seek to make Luther the answer to many modern problems. He

worked in the sixteenth century, wrote for that century, and voiced the modest hope that his works would perish with him.

Luther is not the answer to the problems of contemporary theology although the virility of his religious thinking always makes his study profitable. Luther's ideas on political science are interesting and provide a landmark for the modern development of that science, but we have gone beyond that. Luther is not an authority for presentday problems of church management even though his strength portrays our weaknesses. Luther combatted pauperism, proposed effective ways for meeting man's social needs and for curing social ills, but his value is chiefly inspirational for modern social studies. He was preeminently a pastor, not a visionary theorist, trying sincerely to meet the needs of his beloved people in times of near chaos and violent tensions.

We should not therefore expect Luther to resolve all our modern theological, political and social problems. In these matters and many more, so much progress has been made in four centuries that Luther, though stimulating, interesting, rewarding, and provocative, can only be said to furnish the dynamic clues rather than the precise answers. Luther must be understood and evaluated primarily in the times in which he lived.

What Should Be Emphasized

His value is great for today nonetheless. Certain principles enunciated in the Reformation are timeless. As the charter of Christianity, they merit constant attention. If a Luther observance would give initiative to discussion and re-emphasis of these essentials, Protestantism would experience a new realization of its unique position and mission. These cardinal principles are:

The Word of God
Righteousness through faith
The priesthood of all believers
The liberty of the Christian.

With these four doctrines understood in their New Testament sense firmly in heart and mind, no Christian need hesitate to give an account of the faith that is within him.

His Singleness of Eye

But it can be resolved in yet simpler terms. He wrote in the preface to James and Jude: "That which does not teach Christ is not apostolic even though Peter or Paul is the teacher. Conversely, that which preaches Christ is apostolic even though Judas, Annas, Pilate or Herod does it." Here is the singleness of eye that the Luther spirit can contribute! He further wrote in "Christian Liberty":

"It is not enough, it is not Christian, to preach the works of Christ, His life and words merely in an historical manner, in the sense that they once occurred. . . Much less does it suffice to keep silence about Christ altogether, and to teach, instead of Him, the laws of men and the decrees of the fathers. Not a few are also preaching Christ and eagerly reading about Him in order to stir up men's emotions to sympathy with Christ and to anger against the Jews and such like effeminate hysteria. Rather should Christ be so preached that faith in Him may be firm to the end, that He may be not only Christ but Christ for you and for me."

Some things in Luther's writings and about Luther should rest in peace. The way that we ought to return to Luther is not really a return to Luther but to the New Testament. The sense in which we can go forward with Luther is again in the eternal teaching of Christ and the Apostles. What is eternal about Luther's teaching is the fidelity with which he mirrored the New Testament and the Christ who is the same yesterday, today, and forever; whose body is the Church, and who is always present in that community. Only as Luther preached Christ is his teaching and spirit worthy of renaissance today.

Paris Perspectives

By Otto H. Bostrom
Lutheran Service Pastor in Paris, France

WHAT DOES A MAN in Paris see, that others do not see? The answer is that an observing sojourner in Paris will get a different perspective on many things of importance than can be had from the place of comparative plenty and security which the United States at present seems to be. Let me mention some inescapable impressions from a brief stay in Paris, as pastor of the Lutheran Service Center there.

In the first place, France is in need of the basic necessities of life. Food is and has been so scarce that one wonders how civilians here are able to subsist. Our military personnel is well taken care of physically, but the French population has a difficult time. Clothing is practically unobtainable in the store, and where found demands a fantastic price. A pair of men's socks cost 285 Fr., which, at present rate of exchange, is $5.70. Ladies' sweaters are are selling for 2,500 to 4,000 Fr., which today equals $50 to $80. A common electric fuse for household use is 14 Fr. or 28 cents, and an electric bulb 60 cents. To have a suit of clothes made, if the buyer supplies *all* the material (which is the only way it could be done), one must pay the tailor 4,000 Fr. or

80. Cigarettes are a scarce article, and American cigarettes are in great demand. As much as 800 Fr. or $16 is often paid for one carton of them. However, the Army is constantly on the alert for soldiers who profit by their weekly rations in the Post Exchange.

"Why Do You Stay So Long?"

The French, on the whole, like the Americans, but have begun to wonder why they must stay so long. And the men in the Army are at least twice as anxious to get home as the French are to be rid of them. The constant talk when you meet soldiers or officers is about the chances of early return to the States. They discuss their "points," transportation, "repple-depple," "snafu," the strike of the longshoremen, the withdrawal of the *Queen Elizabeth* by Britain, and the real or imagined bungling of those in authority, delaying the redeployment of troops.

So bitter is the feeling of disappointment on the part of many soldiers who have been waiting for weeks for their promised sailing, that they express themselves, orally and by written word, in the strongest terms of condemnation of both the Army and the government, renouncing for all future time any desire to have anything whatever to do with either.

To the soldier over here who has fought and bled and then waited to go home to his loved ones, the world presents a sorry picture. From "home" he hears of strikes and bickerings and political activities that incite him to anger. A case in point is the release of a football player from the Army for the purpose of playing college football, although his "points" do not compare in number with those of the majority waiting on this side of the ocean. From London he learns that the "big" nations seem to have forgotten what we fought the war for, and are playing "power politics" just as they did before. Having seen the occupied and the war-torn countries first-hand, he knows what a tremendous task confronts us in postwar reconstruction, but fails to find a consistent, unified, intelligent plan on the part of the conquerors. He suffers from a feeling of futility and great disillusionment, which cuts deeply into his fundamental philosophy and outlook on life. It affects his religion, if you please; and it is of great importance that the Churches do something about it, and meet the crisis and the challenge implied in the return of our soldiers.

Home "Psychiatrists" and Returning Soldiers

Purposely, I use the term "return of our soldiers." We have heard enough of the problem of "the returning soldier," until we have really made it difficult for him to return to a nation turned psychiatrists for his benefit. But the general attitude of several million of our men, returning with their spiritually immature eyes rudely opened by the realities of total war and its aftermaths, is a new ingredient in the already complex task confronting the Churches, and we dare not neglect it.

For the past several generations in America, denominationalism has so dominated the thinking, the activities, and the utterances of the Churches, that it has been difficult to detect their common influence for a spiritual foundation in the life of our people behind the separate interests, which each has pursued for self-preservation or successful competition.

I am not one to advocate the erasing of the differences between the denominations. Even if we would, it could not be done, and it should not be done. And the tragedy of a divided Church is not primarily its division, but the lack of recognition by the various parts that the others also share in the task of bringing Christ and His Gospel to the world at large.

Bane of Church Isolationism

Of course, there are those confirmed church isolationists who will disclaim any fellowship in this work. Through the decades of denominationalism there has been built up a glossary of divisive slogans and texts: "Shall two walk together, except they be agreed?", "Sie haben einen anderen Geist," and a reference to having nothing "in common with Belial," etc. These have been used so much as to have acquired sanctity, in the opinion of many, for effectively setting aside any "fraternizing" with those of other denominations. And yet, few even of these isolationists will say—at least not openly—that members of the other denominations are not Christians. There is evidently some inconsistency there.

Now, if sister denominations also must be recognized as Christian, then it would seem desirable to co-operate with them in the great work of bringing Christ and the Gospel to our whole nation. A divided Church, having multiplied its effective branches through division, commits its greatest sin in not seeing its opportunity, through its divisions, to reach a greater mass of people. For the Gospel is propagated not by the ponderous force of a great unified church organization, but by the innumerable contacts with individual souls.

How to Help Returning Soldiers

The returning soldiers, on the whole, are prepared, through their war experiences, to accept that fundamental axiom of all religion, that man needs God. They have seen the stark realities of sin and its consequences, both for the nations and for individuals. What they need now and are ready to have demonstrated to them—not intellectually, but practically—is the redeeming power of Christ and His Gospel.

Let our church folk in America sense their great responsibility. Let them each seek to clarify for themselves what it means that they have been redeemed by the blood of the Saviour. Let it become a definite project for each Christian to formulate for himself some statement that embodies his experience with Christ, and let him determine, by God's help, to use that statement as often as possible in his contact with others, with his daily life as a commentary to the statement. Then the returning soldiers will find that they are coming back to a Christian America that knows the way out of darkness, and that is capable of leading the world into the Light of God.

The Midwestern Educational Problem

II. FACTORS AND ISSUES

By O. H. Pannkoke

THE PARADOX of the Lutheran Union Movement is how far it has progressed in the fields of inner, home, foreign missions, war service, European reconstruction, and how little it has progressed in the field of higher education. It seems reasonable to surmise that this striking difference is due to incisive differences in the question of Lutheran unity between the field of higher education and the other fields. If that is true, then a careful analysis of the factors and issues should bring to light sound methods of developing cooperation between midwestern Lutheran colleges.

1. THE HISTORICAL INDIVIDUALITY OF LUTHERAN COLLEGES

The formative influences in the development of midwestern Lutheran church bodies have favored uniformity. They were hostile to individuality. The modes of thought of the classical dogmaticians have exerted and still exert a profound influence in the Missouri Synod, the American Lutheran Church, less in the Norwegian Lutheran Church and the Augustana Synod, and least in the Lutheran Free Church.

The sociological thinking of the classical dogmaticians is based on the Stoic natural law. In the universal reason of God exists a perfect system of society. Human reason is able to discover this perfect system. It is the task of society to bring existing systems into conformity with this ideal arch type. The characteristic of this mode of sociological thinking is its concern with theoretical, abstract, timeless uniformity.

It is probably true also that the cultural isolation and the preoccupation with practical problems in the pioneer period strengthened this theological concern with uniformity and militated against the individuality arising out of a rich cultural and intellectual life. Midwestern Lutheranism did not emerge out of its cultural isolation until the 20s. Until then it lived an idyllic life, unaffected by the widening interests of its environment, unchallenged by the world.

The early standards of higher education too had little sympathy for individuality. They were engineering standards applied to the realm of ideas and ideals. A revolution occurred in standardizing procedures in the early 30s. Criteria of excellence supplanted the old standards with the intention of giving colleges freedom to work out their individual purposes and to attain individuality. However, it is far easier to crush and stifle the free life of the spirit than to reawaken it.

In recent years, the mushroom-like growth of ecclesiastical organization and centralization is tending to press every pastor and every congregation into the same mold of robot thinking and robot action.

The ideal of uniformity—intellectual, practical, or ecclesiastical—fails to understand two basic elements in life: personality and historical growth. In failing to understand them, it inevitably misinterprets and does violence to life itself.

Revolution of Romantic Movement

From classical antiquity through the enlightenment until the opening of the 19th century human personality was conceived in terms of reason and intelligence. To be sure, Platonism, more so Neo-Platonism and medieval mysticism, sensed deeper levels of life and of personality in the mystical, ecstatic experience in which the soul discovers God. However, the main current of thinking remained true to an intellectual and rational conception of personality and life. The Romantic Movement marked the end of intellectualism and it ushered in the great revolution in thought distinguishing modern time from previous ages.

The revolution lies primarily in a deepened understanding of personality and in discovering the idea of historical growth. Personality arises in the affections and the will, in the urge of life, in the response of the whole being to the challenge of life, in the driving needs of the body as well as the nameless longings of the soul. With this deeper understanding of personality, life becomes more than logically coherent intellectual systems and rationallly planned calculations. The moving forces of life are rooted in the innermost recesses of personality, in the basic imperatives of man to work out his destiny.

This new understanding of personality has wrought a profound change in the understanding of religion. Plato is the first to formulate a proof for the existence of God. He established the tradition in western thinking that God meets man through the intellect and logic. The 19th century rediscovered the Biblical truth that religion is not speculation. It is the sense of trust in the moral nature of the universe because God is love—as man wrestles with the recalcitrance, the futility, the frustration, and the tragedy of life. Religion lies on a deeper level than the intellect. It is little concerned with logical proof. Religion is imbedded in the deepest levels of the soul and it is the great transforming experience of life. We do not find God by syllogisms and we do not comprehend the riches of His love by formulas and blueprints.

In an intellectual conception of personality, the ideal is to develop theoretical systems in which every aspect of reality has its uniform and unchanging place. Invariably these systems have become arid, barren, and futile. Our Church in America is still wrestling with the dead weight of systems built by previous generations. In a conception of personality which recognizes the affections

nd the will, the ideal is living experience amid the unmited manifestations, the variety, and individuality of fe. Such experience enriches and deepens personality nd makes it distinctive and individual.

Idea of Historical Growth

The second great concept in the intellectual revolution f the 19th century is the discovery of the idea of hisorical growth. History is a stream which irreversibly lows on. It is a process of ceaseless interaction of the ountless elements of life. It submits only within limits o rational direction. Its ultimate moving forces are hrouded in mystery. While the simple elements of istory remain constant, historical developments are ndividual and historical situations are distinctive. Hisory does not repeat itself. It manifests itself in unimited variety and individuality. The characteristic of oth personality and history is not uniformity. It is iversity, variety, and individuality. Only when life uns low and dries up does it lose this distinguishing nark.

We have failed to see and to appreciate the rich individuality of midwestern Lutheran history only because we have been so drilled in the false ideal of uniformity. We have valued conformity to intellectual systems more than the richness, warmth, and diversity of spiritual, moral, intellectual life which is born when souls meet God and try Him out in life.

Augustana College, Rock Island, is distinctive because it has grown out of the concern for personal piety, the urbanity, the love for culture of a hundred years of Swedish Lutheran history. St. Olaf College is distinctive because it has grown out of the democratic spirit, the intense urge of life, the individualism of Norwegian Lutheranism. Bethany College is distinctive and precious because it discovered a great spiritual and esthetic ideal when it was born and it has remained true to it ever since. Every Lutheran College is distinctive. It has become itself through the countless influences of serving and growing through the affections and sacrifices of its historic group. It is indigenous to, and draws its strength from, its own historic soil.

The same holds true of midwestern Lutheran church bodies. Each has its own individualitiy, the result of a long historical growth and a part of its very life.

The fact of the matter is that uniformity is a false ideal. It is applicable to machines and the assembly line. It is not applicable to human personality, to life, and to the manifestations of history. God's great gift to His Church is the variety, the richness, the individuality of religious experience. God does not work in a vacuum of abstract, disembodied thought. God works through the processes of history and of life and the never repeated present concrete moment.

2. THE CULTURAL PROCESS

It is necessary to analyze the meaning of historical individuality and historical growth further by seeking to understand the cultural process. Historical individuality and growth are not historical anarchy. While their manifestations are distinctive, the factors which are at work in them can be defined.

The cultural process is dynamic. It arises in the urge of life and the dynamic nature of personality. Humanity to exist must strive ceaselessly for food, shelter, protection, the propagation of the race, the transmission of experience, the understanding of reality. These constitute the basic needs of life. Out of them have developed the great institutional organizations of society, the family, economic systems, government, education, religion, etc. Through them they are sustained.

All the factors of life are interrelated and interact. They strive toward a dynamic balance, which is never attained. As a result, dislocations develop and tensions arise. These tensions arise because various elements in the process do not develop evenly. Political ideals may prove inadequate to new political situations. The application of religion may lag behind changing economic systems. Education may fail to understand the changing scene of life.

At heart, the cultural process is the continual reinterpretation of past experience to fit the ceaseless change in the onward rushing stream of life. It is the continued adjustment of past programs to present condtions. In this reinterpretation of experience and adjustment of programs there is a double process, a disintegration of the old and a parallel reintegration of the new. Most of the times this disintegration and reintegration goes on as a slow cumulative process. History and life never stand still. Sometimes, as in our day, it accelerates to a revolutionary pace.

The reintegration of experience and programs comes through a process of experimentation. This does not mean planned experiments, as in the exact sciences. It means the incessant striving of life by trial and error to deal with new conditions. The solution is never found and accepted in a moment. It grows slowly and mostly by minute accretions. The conservative element in life, it has often been observed, is far stronger than the progressive.

Moving Force Is the Gospel

The historical growth of our Church follows these laws of the cultural process. The moving force is the Gospel seeking to remain a vital influence in life. The great tensions in our Church have arisen, when after the first World War our idyllic, cultural isolation came to an end, and we were thrown into the full stream of our nation's industrial, scientific, urban growth. This created greater problems of adjustment for our Church than have, perhaps, been faced by any Christian group before. In many fields the process of disintegration and reintegration has progressed far. We have found an acceptable and adequate mode of dealing with the war service and with aid to European Lutherans. Common action, in keeping with modern needs, has been developed in the inner mission field. We have achieved comity in the field of home missions. At one point these developments

have met with stubborn and seemingly insurmountable resistance—whenever they touched upon the institutional life of the Church, such separate church organizations or the colleges.

The functions of the Church in the transition period of the last decades have proven to be flexible. The church organizations themselves as historical institutions as well as the institutions of higher learning have shown a marked tenacity to carry on their historic existence. This phenomenon should not be surprising. The roots of institutions are far stronger than the roots of functions. These institutions express the life and the mission of great historic groups. Unless that life itself dies they cannot escape the necessity of living on. The colleges especially, from pioneer days, have been considered the very foundation of the Church's life and have for that reason held a central place in the Church's program and affection. This relationship is not abstract. It is embodied in countless concrete experiences of service, sacrifice, devotion which make up the warp and the woof of life itself.

3. LIFE VERSUS MECHANISM

It is necessary to carry this discussion a step further to the heart of education itself. The true fruit of education is the creation of individuality by stimulating the affections, the imagination, and the will to wrestle with the great issues of life.

To be sure, a good deal of education must be formal and uniform. Language as the means of communication, the number system as the most exact way of defining phenomena, methods of analysis and classification in the various fields of knowledge, correct modes of thinking, all those of necessity are uniform. The advancement of learning would be impossible without them. But they are means to the great end of education—the understanding of life. This comes only through variety, richness, and depth of experience, through a wealth of ideas, and through a passionate devotion to ideals. Through these creative individuality is born and grows. The men of ideas, the pioneering minds, the creative spirits have been exceedingly rare in our Church. Our Church has been afraid and intolerant of ideas. It has mistrusted and penalized the men who had them. Much of this was due to our insistence on absolute theological uniformity and to our scholastic trend to define life in the study by abstract definition.

For two decades we have slowly and painfully been overcoming the intellectualism and the scholasticism of the past. Instead we are developing an ecclesiasticism which is beginning to stifle individuality just as completely as the intellectualism out of which we are emerging.

A group which consistently stifles individuality and clips the wings of the spirit becomes like a pool of stagnant water. It stifles life itself and invites decay. A group which schackles its educational system with endless rules and sees its educational goal in turning out robots and postage stamps does violence to life. Life always has the last laugh. In dealing with the change which are coming in midwestern Lutheran higher educa tion, authority and order are important. To preserv the freedom essential to life and growth, to encourag ideas and resourcefulness are infinitely more importan Educational systems are not factories and machine They should be manifestations of the free human spiri striving to master life. There is a dead, static order fo machines. There is an order of freedom for life an growth.

4. THE EDUCATIONAL PROBLEM

On this background we can now begin to analyze the midwestern educational question more specifically. I is created by the historical development of our Church in the last decades.

Lutheran colleges were planted to serve more than a half dozen independent national church organizations These had their *raison d'etre* in different cultural, nationalistic, and linguistic origins. For a generation these differences have been disappearing and the various Lutheran groups are merging in a united Lutheranism. The colleges have not kept pace with this development. As a result, an ever more intense conflict has sprung up between the existing educational situation and the pressing needs of a united Lutheranism.

In the first place, this conflict centers on the location of these institutions. In certain sections, like Minnesota, Iowa, Eastern Nebraska, there is an overabundance of schools, in other sections, like Wisconsin, Illinois, Michigan, there are none. Moreover, since young people attend the schools of their own church body, they often either pass by closer schools of other Lutheran groups or they go to non-Lutheran colleges. This situation does not lend itself to build a strong system of higher education for tomorrow.

In the second place, the fundamental fact is that we do not have enough strong schools in the middle west. A strong school should have a minimum of three million dollars in resources. Only four midwestern Lutheran colleges are in this class. Eleven fall below. Public education expanded very much during the depression while the denominational colleges stood still. Public education will expand further in the next years and create even more serious competition for private schools. The weak school will have little chance against this competition.

In view of this situation, many believe that it is wiser to develop nine strong, well-located Lutheran colleges in the middle west than to perpetuate fifteen, of which many will likely always be a problem.

Not Dealing with Vital Issues

In the third place, and perhaps more important, is the fact that our colleges neither in their philosophy, their social ethics, their cultural values, nor their curricula are dealing vitally with the issues confronting our Church. This does not, of course, mean that our colleges

are failures. Such a statement would be absurd. It means that the educational needs of our Church have changed and that the program of our colleges has failed to respond to that need.

Recently I received an advance copy of an article by Dorothy Thompson, "When the Soul of Man Dies, Man Dies." It popularizes powerfully Berdyaev's insight of two decades ago that humanism, when it loses faith in God, turns into bestialism. The war has shocked mankind in general to understand this truth and it is bringing about a great revolution in human thought and human values. In the Educational Seminar in 1933 we foresaw this development and insisted that the Lutheran college must rediscover fully its Christian foundation and its Christian purpose.

It is probably true that the Educational Seminars and the Midwestern Educational Conferences have stimulated our colleges greatly to examine themselves. But so far real progress has been slight. We have no Lutheran philosophy of education and I know of no serious attempt to develop one. We have not overcome the naturalism rampant in the social sciences. We have no social ethics. We have no Christian theory of culture and little understanding for the cultural revolution through which we are passing. We have built no curricula in which every part contributes to develop strong Christian personalities and men and women who will serve God in Church and State.

Have No Organized Program

In the fourth place, our colleges are not in a great and incisive way enlisting the Church to understand and to support its educational task today. In fact, it may not be wrong to say that no function of our Church is so inadequately organized to develop its program and to present it in a great way as higher education. This is in marked contrast to the rapid rise of student service, to the development of a national organization and the remarkable expansion in the inner mission field. The reason lies in the institutional independence and individualism of our colleges. We have not developed the desire and we have not found the formula for effective cooperation. The weak institutions favor it. The strong oppose it. It is possible only if all are for it and get to work.

These are the essential factors in the midwestern educational problem. They have become a source of tension and conflict which has not been good for the cause of higher education. They will remain a source of tension and conflict until they are adjusted to the present situation.

3. THE LUTHERAN UNION MOVEMENT

The educational question is only one aspect of the whole question of Lutheran unity. The movement toward Lutheran unity is the red thread running through Lutheran history since the first World War—its deep central current.

Reading the documentary records of our Church in this period one might conclude that the movement toward Lutheran unity has been a theological movement. Certainly it has produced an extraordinary amount of good, bad, and indifferent theological debate, statements, and evasions. The theological discussion, however, has been no more than a surface phenomenon of forces lying far deeper than theological definition.

Many ecclesiastical officials and committees, eager to usher in unity, have seen only problems of organization. They, too, have failed to understand the true nature of the movement.

The Lutheran Union Movement can be fully understood only as a cultural process. The driving force in it is cultural necessity and it follows the laws of the cultural process. The cultural necessity is to see that the Gospel remains a living power in life in an age of profound changes.

The critical question in connection with the midwestern educational problem is: How rapidly is Lutheran unity coming?

The key to answer this question is to analyze how far the process of disintegration of independent sovereign church bodies as well as the process of integrating a common Lutheranism has gone. I believe the careful observer will be compelled to conclude that we are nearing the end of the process.

Growth in Church Cooperation

The attitudes of distance, suspicion and hostility have largely disappeared. They have been replaced by good will and friendship. There has been a steadily growing cultural fusion. The avenues of cooperation have multiplied until they have become a network covering every activity of the Church. The theological issues have lost their rancor and their divisive power. The laity in every church body is asking for unity. The reorganization of the National Lutheran Council ended a long period of experimental cooperation. It laid the groundwork for a united Church.

The casual observer often fails to gauge the strength of the union movement because it does not go forward in a straight line. It follows the swing of the pendulum. At present the pendulum has swung away from unity after the intense interest in and hope for unity before the Saginaw convention. But the record shows that the pendulum never swings back as far as before, and after every reaction the union movement gains new and greater power.

At present the union movement is obscured by two conflicting tendencies. The European tragedy is driving Lutherans together. The prosperity in America is strengthening separation. The individual church body is affluent and confident. The same was the case in the 20s. The first World War and European reconstruction gave birth to the greatest advance in unity in American history. The specious prosperity of the 20s in turn brought the greatest inner development of the separate Lutheran Church bodies. All this changed in the de-

pression years when trouble came to every function of the Church. Then the separatism of the 20s, with its duplication of effort, faced its acid test and was found wanting and stood alone without a friend.

The test of the midwestern educational question is not here now. It is coming when the next depression comes. Will it be possible to strengthen fifteen midwestern Lutheran colleges sufficiently by that time so that they can weather the storm? Will the Church under the pressure of economic sufferings be ready to justify the existence of fifteen Lutheran colleges—many of them struggling and weak—many of them poorly located to serve the constituency—many of them competitive schools? Will the next depression force the separate Lutheran church bodies to take the final step in Lutheran unity, complete cooperation, removing forever the justification for our higher education in its present form?

6. THE MORAL ISSUE

While little thought has been given to the moral aspects of the midwestern educational problem, fundamentally it is a question of stewardship and therefore a moral issue.

When I developed a program of higher education for the American Lutheran Church in 1944, no problem weighed as heavily on me as the future of Wartburg College in relation to the Lutheran colleges in Iowa, Minnesota, South Dakota, and Nebraska.

There is a basic moral rule to solve the problem. It can only be stated dialectically: *conserve—transform.* The great historic church bodies and their institutions are the concrete gifts of God through which we must carry out His purposes. Our primary obligation is to strengthen and conserve them. On the other hand, if they obsolesce and new methods must be found to save souls we need to have the courage to transform them. This moral rule leaves little room for utopian schemes and enthusiasms. It expresses the sobriety and the concern for the concrete realities characteristic of Luther's spiritual and moral outlook. To observe it, we must seek to see the facts and their implications as they really are.

In the case of Wartburg College my conclusion was that the American Lutheran Church needs a strong college in the middle west for these reasons:

1. The future of Wartburg Seminary depends on it.
2. Without a strong seminary a church group of two hundred thousand members disintegrates.
3. With the disintegration of the American Luther an Church in the middle west the *whole* Amer ican Lutheran Church disintegrates.
4. No statesman-like program, no competent agency exists today to liquidate the American Lutheran Church or any part of it and at the same time to make the Lutheran forces of America stronger.

It was not easy for me to arrive at this conclusion. All my life I have been a progressive, impatient with the outmoded programs and methods of yesterday. I pioneered in 1933 to bring about the cooperation of midwestern Lutheran colleges. The fault lies with the backwardness of our educational thinking. In every other field men have been feverishly at work to solve the problems of cooperation created by the tidal wave of Lutheran unity. In the field of education these problems so far have barely been recognized.

7. DRIFT OR MASTERY?

Within limits we *can* determine the future of midwestern Lutheran higher education. Because the destiny of our Church largely depends on an adequate system of higher education, we *must* attempt to determine it.

There are irrational as well as rational forces in history. The *moving* forces of history, the needs, the purposes, the motives, the prejudices of men are largely irrational. The concrete historical situation is infinitely complex and it is unique. To the greatest extent it is unpredictable and accident plays a large part in bringing it about. But the *directing* forces of history must be rational. In fact, the Bible states that only a fool or a knave will undertake to build a tower without computing the cost. It is the great obligation of leadership to understand the trends and processes of history and the problems created by the changing scene of life. With this knowledge, the next step can be planned and taken with confidence.

In the recent history of midwestern Lutheran higher education, the irrational forces have been in the ascendancy. We have not only drifted. There has been stubborn resistance to a number of promising efforts to understand the problem and to plan the future. The hour is here to plan the future of these colleges with intelligence and to carry out these plans with wisdom and courage. Perhaps, the final opportunity in American Lutheran history to do so is rapidly coming to an end.

Two Types of Dignity

By Hjalmar W. Johnson
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IT IS NOT my only purpose at this time to commend the acquisition of knowledge, even though such an effort on my part would be relevant to these exercises. It is altogether appropriate on Honors Day and every day to pay tribute to that healthy concern for scholarship which does not neglect the details of learning meanwhile concealing such disregard under impressive euphemisms. One is not indulging in superfluous comment when asserting that scholorship lives by the hard work of discovering and learning facts, organizing facts, interpreting facts. The affirmation of these basic requirements is not tantamount to saying that we should become academic formalists who have no comprehension of individual prerogatives and whose master passion is an absurd fondness for the display of minutiae in learning. But we may well view with concern any fashion in education which manifests so violent an antipathy toward all that allegedly savors of pedantry that the basic emphasis upon the relative mastery of significant facts has suffered in the reaction. Methods and techniques may come and go, but there is no substitute for the acquisition and organization of facts. A scholarship which is vital and not elegantly useless does indeed involve much more than such respect for factual content but it does not involve less.

In making such an affirmation, we are not forgetting the notable and timely emphasis which appeared in the February 16, 1945, issue of *Science,* Dr. Albert W. Hull of the Research Laboratory of General Electric Company, in his vice-presidential address before the Section for Physics in the American Association for the Advancement of Science, is there concerned with a searching appraisal of values. He states that, when college graduates are to be selected for industrial research, "character is the most important qualification." Other requirements are also listed, including the aptitudes of "imagination, analytical power, and curiosity," and including also among others the attitude of a "passionate" desire for knowledge. Knowledge comes last in the list of qualifications, "not because it is unimportant" but "only because of the high valuation of the other three," namely, character, aptitudes, and attitudes. In Doctor Hull's view, character "should be a prime objective of any educational system," and among the many virtues involved in character he cites especially self-discipline, courage, tolerance, honesty and generosity.

Character Imperative on All Levels

The inclusion of both character and knowledge in such a synthesis of qualifications is not an ideal to be applied only to graduates who are candidates for positions in industrial research. It is equally imperative on the undergraduate level. It is an emphasis which is insistent because of the close relationship between character of a high order and the process of coming to the knowledge of the truth in any realm.

Honors Day presents no artificial antithesis of character versus knowledge. They are both essential to the consummation devoutly to be wished and achieved. But we shall return to that thought later. I have been concerned thus far to affirm, as earnestly as I can, the proposition that while a socially-responsible scholarship includes more than the comprehension of organized facts, it cannot in the nature of things include less. If I am told that such a supposedly self-evident proposition is but "a painful elaboration of the obvious" and needs no emphasis whatever in contemporary education, I must respectfully decline the proffered assurance. Our day cannot afford to be condescending toward the emphasis upon the factual elements in learning if scholarship is to be truly honored and remain worthy of the name. An institution of learning is loyal to one of its essential functions when it serves and honors those who learn. The business of learning, not as little as possible in order to "pass" but as much as possible in order to serve, is and must remain a faculty and student "activity."

Inadequacy of Our Knowledge

Confronting this high endeavor there are the age-old difficulties. We can know only in part. As if we needed to be reminded of that! Or do we need to be reminded of it? Then, too, the processes of verification may be slow and laborious. And our knowledge has such a disconcerting habit of passing away. The "assured results" do not remain indefinitely assured! One of the paradoxical honors bestowed upon a book of merit is the demand for a revised edition. The organization of our knowledge is recognized as inadequate. The inter-relationships of the many areas in learning are imperfectly indicated and integrated. Our fallible "little systems" have their day and cease to be. Some one has observed that the intellectual pilgrimage through the centuries sometimes appears to be an academic tour through the cemetery of discarded theories. Whatever the area of our knowledge may be, we see in a mirror darkly. The perfect knowledge is reserved for the divine Omniscience. It is tragic when any scholar confuses himself with the Deity, using, of course, another nomenclature. In this earthly pilgrimage of ours, we come to the end of the winding trail still carrying the pilgrim's staff in our hands.

There is pathetic humor in the conventional expressions of which we all make use and according to which

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* An address delivered at St. Olaf College on Honors Day.

some one of whom we are speaking "received his education" at a designated college, or "completed his education" at such or such a university. These institutions have, let us hope, made a vital and significant contribution to the process of his education, but no healthy-minded man has ever completed his education unless he has ceased to search and to question and to learn.

I came recently upon a fruitful comparison of our lives with an unending succession of examinations. The physician must draw constantly upon his increasing fund of knowledge and good judgment in answering the demanding questions which call for the intelligent prevention or diagnosis of disease. The lawyer, the preacher, the teacher, the business man, the men and women within the innumerable vocations of responsible living, must constantly mobilize the resources of mind and heart and determined will in order to "pass the examination" when confronting the demands which the problems of any given context hurl upon them for solution.

The recognition that knowledge must grow from more to more is humbling to the human spirit, but it is also inspiring and exalting. The abandonment of inadequate formulations is the victory of newly discovered truth. We are called to be workers, not quitters, in the business of learning. It would be sophisticated peevishness indeed to conclude that because we cannot know everything about everything, we cannot, however imperfectly, know anything about anything. In every worthy endeavor, brave men and women who recognize their limitations dare to knock at the door of the unknown, and to such heroic laborers the door is opened.

A Preparation for Service

But as we join on Honors Day in paying tribute to scholarship, we recognize that the "invitation to learning" is a demand for something more than learning. This quality of character is succinctly indicated in a part of the fifth verse of the fifth chapter of the First Letter of Peter: "All of you gird yourselves with humility, to serve one another." Please permit me to appropriate those words for the purposes of our Honors Day program today. The older translation tells the readers to "be clothed with humility." The revised version translates the passage, "Gird yourselves with humility," suggesting not a more or less loosely fitting garment but that which is securely bound about the body in preparation for work to be done.

When writing these words, Peter was reliving old memories which blessed and burned. At a time when the age of an Old Covenant was drawing near to its close and the New Covenant was soon to be established, a time when the swiftly moving sequence of events approached the Crucifixion, the disciples had been engaged in a heated debate. "There arose also a contention among them," writes Luke. The subject of their debate had reference to a human interest story—"which of them was accounted to be greatest." Which of the apostles rated the highest in the register? Who should have the positions of preferment? The theme was a familiar one. They had quarreled before on the same subject. This time it would seem that they had become especially hot and bothered by the controversy, so much so that they had all developed blind spots so far as towels or basins or pitchers of water were concerned. The scene is the supper "before the feast of the passover." It is described with eloquent simplicity in the thirteenth chapter of the Gospel according to John. After their acrimonious argument on the subject of personal greatness, no one of the disciples was in a mood to attend to the courtesy associated with the customary oriental hospitality. Washing the feet of guests who had worn sandals as they traveled over hot and dusty roads,—well, let some one else take charge of the ablutions! The disciples were in a belligerent mood.

In more mellow disposition they had no doubt complied with that accepted practice before. But tonight! Well, tonight is different! Let Peter do it! He thinks he's so important! The let-down will be good for him. Let James or John do it! They have had designs for the two most conspicuous positions in the Kingdom. Washing the disciples' feet would be good work for them. Or if any one else cares to perform the lowly courtesy which brands a "big" man as a servant or a slave, let him do so! Not I! Not I! Not I! The negative response is indicated in fact, if not in word, by one after another of the disciples.

You see, they must maintain their *dignity*. Standing upon their dignity, they refuse to serve. They not only stand on their dignity, they are mired and bogged down in dignity. What a setting for a blistering lecture also in the tradition of frozen dignity! But Jesus chose another way.

"Having loved his own that were in the world, he loved them unto the end."

The Example of Divine Dignity

It is clear now that no one of the disciples will accept the servant's task. They will just mark time, look at the walls, glance furtively at one another, try not too successfully to be nonchalant. After a longer or a shorter time of such sullen silence on their part, our Lord himself "riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." The Gospel according to John interprets the motivation of Jesus in a manner which wonderfully emphasizes the dignity of our Lord. "Knowing that the Father had given all things into his hands." All things! The sovereignty of One who has received all authority! As He resolves to do what the disciples refuse to do, He knows "that he came forth from God." The contemplated act is not incongruous with His divine origin. As He pours the water into the basin and kneels before each disciple, He knows that He "goeth unto God."

What strange reasoning! Or is it strange? Conscious of His sovereignty, conscious of His divine origin, conscious of His divine destination, He washes the disciples'

feet and wipes them with the towel wherewith He was girded. He stood on His dignity and felt constrained to serve. Not with an air of wounded vanity and not with counterfeit humility which would apologize for His own existence, but with divinely-human naturalness, He kneels before one after another of the mystified disciples, including one whose name was Judas Iscariot. Perhaps they thought in that moment of the Father who "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Like Father, like Son! Peter felt rather bewildered at the unexpected turn of events. "Lord, dost thou wash my feet?" The Master's reply gave him food for thought for the remainder of his life. "What I do thou knowest not now; but thou shalt understand hereafter."

Many years have come and gone since that eventful night. The Lord's prophecy was true. Peter has learned to understand more adequately the meaning of it all. The accumulations of hallowed memory are poured into the sentence as the aged apostle thinks again of the towel and the basin and the water and the Master and then writes to his friends, "Gird yourselves with humility, to serve one another."

Now, of course, if we insist on doing so, we can make ourselves the losers by resorting to a clumsy literalism under which we are in bondage to the temporal setting of this narrative. The reproduction of the Saviour's spirit is then made to depend upon the mechanical copying of each detail in the feet-washing scene. I do not propose to offend your intelligence by a labored elaboration of the fact that it is not the passing form of an oriental act which is necessarily relevant to Christian duty today. It is rather the mind of Christ revealed in that devoted service which is the abiding essential. His disciples in our times will discover the contemporary equivalent of that good will. For here, too, it is not the letter but the spirit that gives life.

When Does a Man Have It?

But perhaps we may escape confusing the accidental form of humility with the essential spirit of humility only to encounter the mystery of the paradox which is involved in this trait of character. It is not the only instance where life is bigger than logic. Can a man be humble if he knows that he is humble? Is it necessary for a man's possession of this excellence to whatever degree that he must never know that he has attained it? Is the consciousness of its presence inevitably followed by its absence? Is there no reply to the penetrating and sometimes deserved satire which declares accusingly that humility is all too often the disguise of pride? One might well despair of the possibility of resolving these questions. If, however, we are not frightened by the inevitable yet legitimate paradoxes of our Christian faith, we may undertake in a chastened mood the reaffirmation of the Christian axiom: "Gird yourselves with humility, to serve one another." Peter and his friends could not postpone their social living until after all the theoretical solutions had been turned in. No more can we. Even here "we know in part, and we prophesy in part." But we can make use of the part we know.

If we are willing to be guided by Sacred Scripture and by Christian experience, we can become morally certain that humility at its best is not a sort of intermittent emotional condition into which and out of which one is to be constantly maneuvered. Nor may we regard humility as a merely outward act of perhaps questionable sincerity, a theatrical gesture made in the interest of alleged piety, or practiced for the sake of influencing people. It is not a prudentially devised technique on behalf of social expediency. When we intuitively recognize its presence, we discern that it is not a transient or utilitarian indulgence but rather an abiding quality arising from the depths of man's being. It has the likeness of its divine Author who would "abide with us" rather than just visit occasionally.

Humility a Mark of Strength

But "the expulsive power of a new affection" had driven out an old tenant from Peter's soul. Gone was the obsession of his superior excellence. But present was the healthy insight that humility is not the contradictory of dignity. He had been freed from his old passion for "lording it" over others but he had not therefore succumbed to an abject prostration of spirit. He had discovered that true humility is not a cowardly servility which paralyzes power and destroys self-respect, but that, on the contrary, it is just the other side of dignity and the credential of strength so great that it can stoop without insincerity or condescension. The servant is "great among you." The bond servant of all is "first among you." A child-like spirit, teachable, eager and responsive, is destined to receive the Kingdom. There is no resemblance in all this to that latter-day caricature which traces humility to resourceful weaklings who have made a virtue of their lack of energetic will, frail men who dare not lift their eyes above the loam to some distant horizon where dreams implemented by determined effort begin to come true.

Peter had entered reverently into the open secret of the Lord who affirmed His authority by acknowledging His higher dependence. Of His authority in heaven and on earth the Lord declared that it "hath been given unto me." Of His teaching He affirmed emphatically, "The words that I say unto you I speak not from myself." "I do nothing of myself but as the Father taught me, I speak these things." "The Father that sent me, he hath given me a commandment, what I should say, and what I should speak." His fame had spread because of the works which men have chosen to call miracles. But He himself declared that "the Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner." "The Father abiding in me doeth his works." And what words dare one apply to the final measure of His devotion? "Therefore doth the Father love me, because I lay down my life, that I may take it again—This commandment received I from my Father." "I go unto the Father for the Father is greater than I."

Privileges That Impose Obligations

Is all of this related to Honors Day? I believe that it is profoundly pertinent. Today is Honors Day in a world which tries men's souls. It is no snap judgment based upon nervous ignorance when thoughtful men tell us that our era may be the prelude either to another period of the dark ages or to a new renaissance of the moral and spiritual life. What is the function of scholarship in such a time as this?

When degrees are conferred at commencement, the academic formula pleasantly reminds us of "all the rights and privileges thereto pertaining." No one perhaps would care to deny that certain privileges of a sort may pertain to the possession of these degrees. But socially-minded men and women throughout the years have proven by their deeds that conscientious scholarship bestows something more than rights and privileges. If that were all that learning could bequeath, it would be a disastrous legacy. Education of the quality involved in scholarship leads to something more than a right to be demanded or a privilege to be enjoyed. It includes a solemn obligation to be faithfully performed. A world plunged in "blood and sweat and tears," receiving into its bosom the mangled bodies of our dead, desperately needs men and women who are dedicated to something higher than "my rights" and "my privileges" interpreted in some narrowly selfish manner.

There is no sacred right without a corresponding duty. There is no honorable privilege without a solemn obligation. Woe unto any intellectual Brahmans who would wrap about themselves the garments of their smug complacency as they long for ivory towers, content to let the rest of the world perish in the swirling waters of economic strife and moral chaos! Shame upon any blue-blooded intellectuals of some academic "four hundred" who guard their appointment with rights and privileges so zealously that they lose their "date with destiny"! Fear not if they would brand your social sensitivity as "the Messiah complex." In this momentous hour, when valiant men and women have not failed their rendezvous with peril and with death, who shall refuse to rise above rights and privileges cheaply conceived to the higher levels where you have the right to serve and the privilege of doing your duty! The duty of keeping the lights of truth and intelligent compassion burning! The duty of striving to make those lights go on again all over th world! The duty of establishing and increasing man reverence for truth in a world assailed by Satanic lie of organized propaganda! The duty of building bridge of understanding over the chasms plowed by hate! Th duty of laboring to make brothers brotherly and neigh bors neighborly! The duty of binding up the wounds c this tortured world!

When All Pride Must Vanish

Students at St. Olaf! You have been privileged t pursue your studies in "a city set on a hill," a privileg which carries the trust of sacred obligation. When ou Lord thought about the symbolism of the hills, He re called the grandeur of other heights no less impressive He spoke of the inner elevation of spirit in human lives which had become a benediction because the Most High had fixed His dwelling there. When men beheld the unposed nobility of their "good works," some of the old dualism of heaven and earth began to disappear. They felt the presence of One who is the Source of beauty, the Giver of every good and perfect gift. And to Him the glory would be given. To Him!

It is there, in the light of His presence, that we discover the meaning of humility. Before the holy Lord, who can linger long in pride? Who can remain a boastful "hero to himself"? And who can then refuse "the glory that cometh from the only God," when the Master signals the faithful servant for recognition on Honors Day—every day. "Him will the Father honor."

"The way out is up!" Out from the fear of self and of a world whose problems loom large and manifold and ominous. And up by faith in the mighty Will to be done on earth, the sovereign love which gives new birth to freedom, the Fatherhood whence comes true brotherhood, the unrepealed Glory in the Highest which precedes peace among men! Out from the dominion of lesser things where pleasure and wealth and temporal power are the only values to be snatched at! And upward to the enterprise of working together with One whose higher law of competition is the law of the higher life: "Whosoever would be first among you, shall be servant of all."

And may the Unseen Companion of all good workmen journey together with you in the way.

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SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Commissioner Fricke Returns

AFTER months in Australia and New Guinea, Commissioner Theodore P. Fricke returned to the United States in time to be with his family in Columbus the day after Christmas. During his journey the field in New Guinea was covered and greetings were brought by the commissioner from the natives in the name of Christ their Saviour. Hopes are high and prayers are offered daily that the missionaries might soon return and join Superintendent Kudur, who is remaining in the foreign field.

Commissioner Fricke will join in the great program of Foreign Mission Reconstruction and Development appeal which is being launched January 13, when the speakers start on their tours of the Church. The appeal proper will be held between February 10 and March 3.

Dr. Mees Resigns

Dr. Otto Mees, president of Capital University since 1912, tendered his resignation, effective in June 1946, at the semi-annual meeting in December of the Board of Regents of the University.

Dr. Mees has spent exactly half of his life time in the service of Capital University as its president. After 33 years, he has won the recognition of being dean of college presidents in the United States. President Mees has reached his decision to retire from the administrative work of the University because of a serious impairment to his eyesight suffered three years ago which left him with only a small percentage of normal vision.

During his years as president, the university has grown from an institution of three buildings, twelve professors, and about 150 students to one of the best and most highly accredited small universities in the Middle West.

The Board of Regents reluctantly accepted the resignation of Dr. Mees and at once bestowed upon him the title of president emeritus. Even though Dr. Mees is stepping out of the administrative office of the school he loves with all his heart and soul, he will continue in the development of the university with special assignments given him by the Regents.

The hopes and prayers of his colleagues, students, and all graduates, as well as his brethren in the ministry, are that Dr. Mees may be blessed and happy in his days of retirement and that the many years before him may be filled to overflowing with joy and contentment in continuing to do the work of the Lord in the interest of educating the youth of the Church for Christ.

Lutheran Free Church

By H. C. Caspersen

Chaplains Coming Back

THE ARMY and Navy chaplains are coming back, one by one. Pastor Olaf Helland, formerly of Everett, Wash., has taken up work, temporarily, in the Battle Lake, Minn., charge.

Pastor E. M. Evenson, Farmington, Minn., has come back to his former charge, the Christiania and Trondhjem congregations, a parish between Farmington and Northfield. Other chaplains have returned and some of them intend to take some time for postgraduate study at universities here and there, or they are taking a rest at their old homes.

Pastor Installed in Minot

The Rev. Lawrence Gudmestad, who served the congregation in Bellingham, Wash., for three years, was installed as pastor of the Zion congregation, Minot, as successor to the Rev. Clarence J. Carlsen, who now is in St. Olaf, North Minneapolis. The installation was conducted by Dr. T. O. Burntvedt. An audience filling the large church to capacity witnessed the impressive ceremonies. Mr. Gudmestad is a thoughtful and industrious young man, a graduate of Augsburg College and Seminary.

Secretary Tormod Vaagen Visits Augsburg

Tormod Vaagen, a theological candidate from the "Menighetsfakultetet", Oslo, Norway, recently visited Minneapolis and spoke at Augsburg chapel. He has also spoken in many Minneapolis churches. Mr. Vaagen is successor to the well-known Norwegian layman, Ludvig Hope, as secretary of the "Norske Kinamissionsselskap." He came here for the purpose of consulting with church leaders and some government officials about the mission work in China. He was an active partner in the "underground" work in Norway during the German occupation and has some interesting things to tell about the struggle of the Church in those trying years.

Attends Meeting of Bible Society

The American Bible Society met recently in New York City, and Dr. T. O. Burntvedt attended as representative of the Lutheran Free Church. He reports that the Society had had its best year in its entire history of 125 years. Bibles or parts of the Bible are constantly being translated into more languages and dialects.

United Evangelical

By H. Skov Nielsen

A Fiftieth Anniversary

THE Ebenezer Church in the Humboldt Park district, Chicago, celebrated the fiftieth anniversary of its founding with a series of special meetings culminating on Sunday, Dec. 2. Participating were synod president, Dr. N. C. Carlsen, and former pastors of the congregation, C. M. Videbeck of Brooklyn, N. Y., and R. E. Morton of Blair, Nebr. A special offering taken on the occasion totaled $1,610. The congregation, now served by the synodical vice president, Pastor H. C. Jersild, plans relocation as soon as conditions permit.

Fire Destroys Church

First Lutheran Church of Cushing, Wis., was visited on Nov. 19 by a disastrous fire of unknown origin, which destroyed building and contents in short order. Only the altar silver was saved. The church was a wooden structure erected in 1897. Only a month previous the congregation had celebrated its 75th anniversary.

News Notes

In the Iowa District a campaign has been launched to raise $10,000 by popular subscription to aid the Bethesda congregation of Des Moines, Iowa, in its relocation project. In cooperation with the Regional Home Mission Council of the A. L. C., a site has been chosen on Euclid Ave. in the northern part of the city.

St. Paul's Lutheran church at Ringsted, Ia., has started a building fund looking toward the erection of a new church edifice. At a recent harvest festival an offering of $1,400 was laid upon the altar.

Our church in Portland, Ore., has begun the erection of a $25,000 building. The $5,000 site has been paid for, and more than half the cost of the building has already been collected.

The greater 1945 goal for Lutheran World Action has now been exceeded

in the U. E. L. Church. Also the new clothing drive for needy enemy peoples is going well.

Augustana Synod

By William E. Berg

Among German Youth

FROM Chaplain Carl Zimmerman, who for thirteen months was the United States army chaplain at one of the largest PW enclosures of Europe, comes this stirring information of work among German youth:

About 15,000 youth, aged 12 to 17 years, were available at this particular camp for a Christian program. Prisoners of this age were segregated, with as many as 7,000 in camp at one time. As prisoners of America, religious development was encouraged. Older prisoners with religious training, carefully screened and selected, were assigned as leaders among the youth. There were three hours a week of obligatory religious instruction, also sing periods, evening Bible classes, Christian counsel and discussion hours, worship services, and daily devotions.

The Word of God is sharp and powerful! Out of these Hitler Jugend some were asking for confirmation instruction and communion. The first Lutheran class was 74 in number, and others followed. Among the young prisoners some yielded their lives to Christ. A voluntary group met daily for free prayer. Chaplain Zimmerman reports standing outside and hearing a prayer such as this: "I thank you, Father in heaven, for leading me to this enclosure under the Americans. Otherwise I might never have come to know Jesus Christ as my true Saviour."

Chaplain Zimmerman speaks as follows of the catechisms, devotional books, Bibles, and hymnals coming from America: "It was like giving bread to the starving in darkest despair. I saw the divine power of the Gospel to change hardened and bitter young hearts and faces, if and when they accept it." Many of these German youth promised to be faithful and to start Christian Youth fellowships in their home congregations and communities when they were repatriated in September, 1945.

Oh, let us be faithful in prayer for these young Christians whose feet are "on the road back".

Among Our Own Youth

From our church colleges continue to come reports of building programs and new building operations. Gustavus Adolphus in St. Peter, Minn., will soon have a new women's dormitory and new library building. Construction started at Upsala in East Orange, N. J., includes a new dormitory for women and a dining hall addition to another building. The year 1946 has been designated as Chapel Fund Year at Upsala, with need for a new chapel building acute because of a large enrollment.

Word comes from various Augustana Brotherhood groups of activity in securing sites and of interest in promoting programs for youth Bible camps. The Bible camp movement has been one of the most important, powerful, and richly blessed ventures of the Christian Church of recent years. Let us continue to use and enlarge this means of facing our young people with the Saviour. Let us guard with vigor this, its chief purpose, in order that the fruits may be the dedication of young lives to Christ.

At the synodical meeting in 1944 it was decided to accelerate the Seminary course of study by reducing the course from four to three years, eliminating the year of parish service. The Selective Service has now rescinded its demand for acceleration, allowing us to return to the four-year plan. In order to avoid disruption of the supply

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candidates for ordination, it has en decided to employ a gradual re- rn to the system of parish service. he present middle class will be div- ed on the basis of experience, half the class serving for a year in a rish while half continues under the ree-year plan.

Three Summoned to Rest

To Christian leaders in three dif- rent walks of life have come the mmons to rest.

Dr. E. C. Bloomquist, whose full d dynamic ministry is well known the Augustana Synod, was called ddenly on Sunday morning, Decem- r 9, as he was preparing to leave s home for the morning worship in race Church, Chicago, of which he as the pastor. Ordained on June 5, 04, he served the following churches: irst, Lynn, Mass.; Zion, Portland, nn.; First, Tacoma, Wash.; Emman- l, Rockford, Ill.; and Grace, Chicago, l. His ministry included service in any church and civic organizations, nd his talents included unusual mus- al ability. He published several ems and songs. Dr. Bloomquist was demand as a speaker and often rved as Bible teacher and guest eaker throughout the Synod.

Dr. J. A. Elson, head of the depart- ent of biology of Gustavus Adolphus ollege, died at the age of 53 on Octo- er 15. Dr. Elson, coming to America t the age of 19 under the handicap of overty, worked and studied to pre- are himself to serve God and man in e field in which he eventually so bly carried out his purpose. He was ot only always a thorough scientist, ut a sincere Christian in word and eed and much beloved by students nd co-workers.

Another layman who was a great hurchman has been lost to the Aug- stana Synod in the death of Charles lson of Lincoln, Nebraska. At the ge of 86, he was summoned on Nov- mber 21. Also on immigrant, he rose o a place of prominence in the new orld. As a contractor he is credited vith having a larger share in the uilding of the city of Lincoln, Nebr., han any other man. His service in he Church includes more than 40 years s a deacon of his local church. He lso took a keen interest in the Church t large and was often a delegate to onference and synodical meetings. He erved on college and institute boards.

An editorial in the **Nebraska State- ournal** pays this tribute: "He stayed n Lincoln to build a prosperous bus- ness, to construct a city, and to en- ich it with his life. His story is the tory of the new world, of America in ne of its best phases."

Church War Prisoners Aid Group Winds Up

New York—The World Council of Churches' Ecumenical Commission for Chaplaincy Service to Prisoners of War will close its New York office about April 1, it was reported here by the Rev. Carl Erik Wenngren of Sweden, who has been in charge of the work in this country since November of 1943.

By that time, Mr. Wenngren said, it is expected that all the 500,000 prisoners of war in the U. S. will have been returned to their homeland. More than half that number have already been shipped out since the end of the war.

Associated with Mr. Wenngren in providing a spiritual ministry to Protestant war prisoners are the Rev. Karl Gustaf Almquist and the Rev. Otto Nothhacksberger, who came from Sweden early in 1945. In addition, two pastors and seven laymen are serving in U. S. and Canadian camps as secretaries of the War Prisoners Aid of the World's Committee of the YMCA.

The neutral chaplains have ministered to the spiritual needs of prisoners of war in more than 500 camps in the U. S., and have also assisted in providing liturgical equipment and materials for worship and Bible study. Prisoners of war confined here included some 300 ministers and at least as many theological students, Mr. Wenngren said.

Trumpets of God

By Dr. N. M. Ylvisaker

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ON THE RELIGIOUS HORIZON

Lutheran Leaders Report on Europe

Long and Fry Find Desperate Need in Germany—Attend LWC Meeting

New York—Both spiritual and physical relief are desperately needed by Lutherans abroad, Dr. Ralph H. Long, executive director of the National Lutheran Council, and Dr. Franklin Clark Fry, president of the United Lutheran Church in America, emphasized here on returning from an extensive six-weeks tour of Europe.

While stressing the necessity of reconstructing church life overseas, Drs. Long and Fry declared that material aid must be given immediately to help millions of destitute peoples who face death this winter from cold and hunger.

Their report on the plight of Lutherans in Germany, France, Poland, Finland, Norway, Hungary, Spain, Holland, Czechoslovakia and other countries pointed up the urgency of wholehearted, sacrificial giving to Lutheran World Action's current appeal for $10,000,000, nearly $7,000,000 of which will be devoted to the churches on the Continent and in Scandinavia. It also challenged American Lutherans to unstinted support of the drive by Lutheran World Relief, Inc., for 2,000,000 pounds of clothing and bedding to relieve distress and suffering abroad.

With Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church of America, Drs. Long and Fry went overseas on behalf of the American Section of the Lutheran World Convention to study relief and rehabilitation problems among the 60,000,000 Lutherans in war-devastated countries. Dr. Aasgaard remained behind to visit Norway when his colleagues flew by plane to the United States just before New Year's.

Lutheran World Convention Meeting

In addition to making a detailed survey of church conditions abroad, particularly in Germany, the delegation gathered with Danish, Swedish and Finnish churchmen at Copenhagen, Denmark, in December for the first meeting of the LWC's executive committee since 1939.

Archbishop Erling Eidem of Sweden was named president of the committee, succeeding Bishop August Marahrens of Hanover, Germany, who had held the office since 1935. Elected as vice-president was Prof. Olaf Moe of Norway, while Dr. S. C. Michelfelder of Toledo, O., was chosen as executive secretary. Dr. Michelfelder is the European commissioner of the LWC's American Section, and is stationed at the World Council of Churches headquarters in Geneva, Switzerland.

At this session also, the Lutheran leaders formally organized a Relief Committee through which aid from Lutheran congregations in the United States and the Scandinavian countries will be channeled to needy Lutheran churches in Europe. This group was previously organized as a liaison committee to set up relief activities until the executive committee could meet.

Relief Headquarters at Copenhagen

Copenhagen was chosen as headquarters, with Dr. Alfred Th. Jorgensen of Denmark as chairman and Dr. Michelfelder as secretary. Committee members include Drs. Fry and Long, Bishop Hans Fuglsang-Damgaard of Denmark, Bishop Edvard Rohde of Swed-

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Church Membership Shows Big Increase

igures for 1944 Reveal Total of 72,492,669 in All America Churches

New York, RNS—Inclusive church membership in the United States showed an increase of 32.8 per cent during the 18-year period from 1926 to 1943-44, according to statistics compiled by the Department of Research and Education of the Federal Council of Churches and published in its weekly Information Service bulletin.

The Census of Religious Bodies for 1926 reported 54,576,346 church members, while figures for 1943-44 place the total at 72,492,669, representing 52.5 per cent of the nation's population.

In the same interval, the number of members 13 years of age and over increased 33.4 per cent, the number of religious bodies reporting, 20.8 per cent; the number of local churches, 0.3 per cent and the estimated population, 17.9 per cent, the Department revealed.

Of the 256 religious bodies reporting statistics in 1943-44, only 185 reported in 1926. The Department's comparative studies revealed that six of the 52 larger groups, these with 50,000 members and over, suffered losses in membership, while 50 of the 133 smaller bodies also showed a decrease.

Among the 13 largest religious bodies—those with a million and more members—the National Baptist Convention U.S.A., Inc., and the National Baptist Convention of America reported the greatest gain, 99.4 per cent. In 1926, their joint membership was given as 3,196,623. For 1943-44, the incorporated body reported 4,021,618 members, and the other 2,352,339.

In the 18-year period, the Southern Baptist Convention gained 60.8 per cent; the United Lutheran Church, 39.2 per cent; the Lutheran Missouri Synod, 30.4 per cent, the Roman Catholic Church, 25.9 per cent; the Disciples of Christ, 21.4 per cent; the Northern Baptist Convention, 20.6 per cent; the Protestant Episcopal Church, 19.8 per cent; the Methodist Church, 19 per cent; Jewish Congregations, 13.7 per cent; the Congregational Christian Churches, 8.1 per cent; and the Presbyterian Church in the U.S.A., 7.7 per cent.

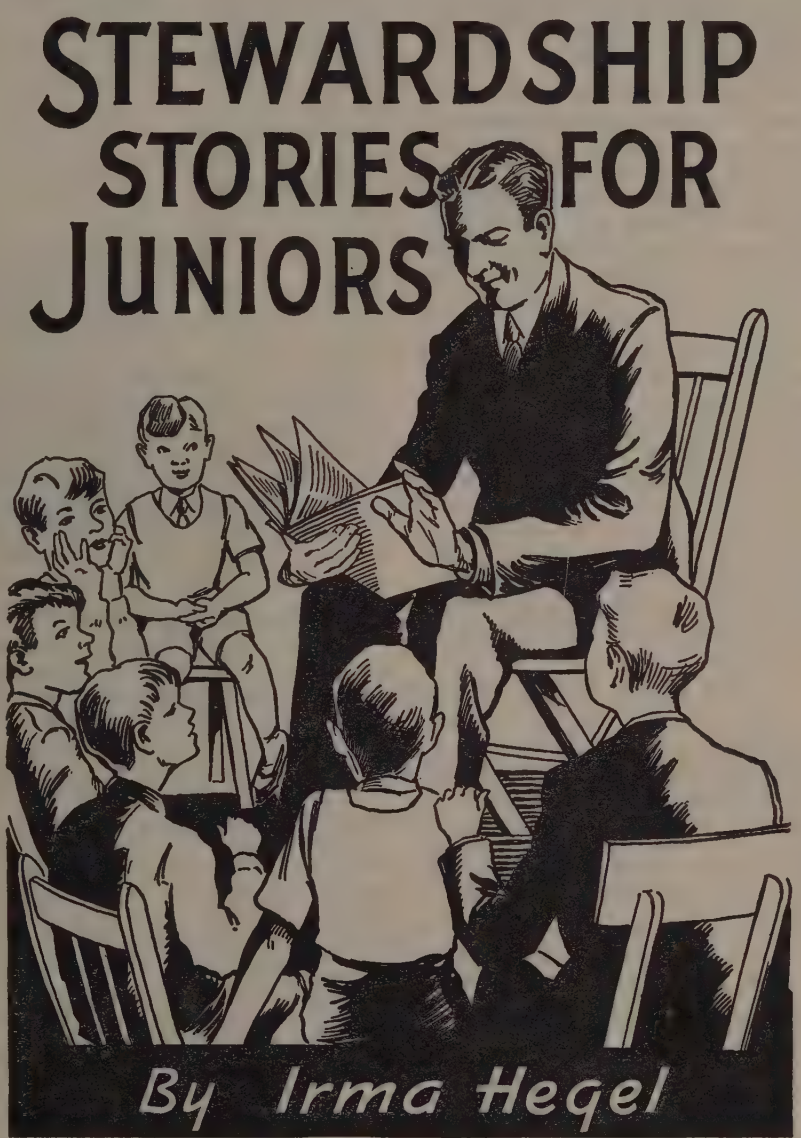
Danish Parliament Asked To Permit Ordination of Women

Copenhagen (By Wireless) — In a complete break with tradition, the Danish Parliament here was asked to permit admittance of women as ministers into the Danish State Lutheran Church. Heretofore the Danish Church has rigidly excluded women from participation in the ministry except in rare instances when they have been permitted to preach without ordination.

The proposal was made by Robert Staermose, a prominent member of the Dansk Samling (Danish Union) in the course of a parliamentary debate.

Staermose argued that since the number of candidates studying for the ministry has fallen off considerably, the need for new clergymen should be met by permitting women to enter the Church as fully-ordained pastors.

Leading clergymen have recently stressed the lack of missionaries in foreign fields, especially in the Faroe Islands, where only three pastors are now active.



A GROUP of brief stories which teach youngsters three things. (1) They, like the children in the stories, have talents which they can use. (2) By doing odd jobs, like those in the stories, they can earn a little money. (3) The Bible verses quoted show that they should give a portion of their earnings to the Lord—the offerings will then really be their offerings. The book makes children aware of stewardship through "learning by doing."

THE WARTBURG PRESS, 57 E. Main St., COLUMBUS 15, OHIO

en, and Harry Johansson of Sweden. Finnish and Norwegian members will be appointed later.

Discussions were held by the churchmen concerning tentative plans for a full meeting of the Lutheran World Convention in 1947. By that time, it is hoped, it will be possible to convene with delegates in attendance from most of the 28 countries represented in the Convention.

Regret was expressed that Bishop Eivind Berggrav of Norway, Archbishop Eidem of Sweden and Archbishop Aleksi Lehtonen of Finland were unable to attend the sessions at Copenhagen, although the latter two were represented by alternates.

Army Favors Clothing Distribution

One of the most encouraging results of the mission was to obtain permission from General L. D. Clay of the U. S. Army of Occupation in Germany to gather clothing and bedding for distribution through the Hilfswerk of the newly-reorganized Evangelical Church of Germany, a federation popularly known as EKID.

Almost simultaneously with their return to the United States, a cable was also received from the British government which granted the Lutheran World Convention permission to supply material assistance to Germans in the British zone of occupation. The cable said there was "no objection to importation of gifts of all sorts" for relief of suffering this winter in that part of the former enemy territory under control of the British Army of the Rhine.

Will Call on Truman

At this writing, Dr. Long and Dr. Fry are momentarily expected to call upon President Truman at the White House to request sanction from the U. S. Government for shipments overseas. As soon as authorization is secured, goods now on hand will be sent to Europe for immediate distribution.

General Clay told Dr. Fry that clothing would be needed badly in the American zone of occupation in Germany, but that there was enough food to tide the people over the winter. "If the American authorities can guarantee that, it is an immense improvement over what has been done," Dr. Fry commented rather grimly.

Dr. Fry declared that the American military government in Germany functions on "only one principle, and that is the responsiveness of American public opinion as reported in the press. It's a Gallup Poll system in Germany."

He agreed that one of the big barriers in the way of any large-scale relief activity in Germany was the attitude of the American people, but added the belief that the American people are not as adamant about helping the Germans as is generally believed.

Believes Public Wants to Help

"The American public is usually open-hearted about relief," he said. "It has a real Christian attitude. I feel that the screaming voices as reflected in the press in not the true attitude."

Dr. Fry expressed hope that the American military government would adopt a positive policy "with regard to those elements in Germany which give hope of the establishment of a sound nation." He described as a "shocking weakness" the failure of the military occupation authorities or the State Department "to strengthen, support and make clear the way for those elements which give hope for a nation which the United States can approve."

Citing examples of the vast problems that exist in the rehabilitation and reconstruction of Europe, Dr. Long said that according to the chief secretary of London's Polish Embassy there are 600,000 full orphans and more than one million half orphans in Poland.

Another report told of 1,200,000 persons in Germany with single amputations, 300,000 with double amputations and 100,000 with triple amputations. Their problems, Dr. Long added, are multiplied by the many thousands of orphans whose fathers have been killed in battle and whose mothers are dead or missing.

The Plight of Refugees

Dr. Long said the real emergency lies with the refugees—the Germans who are being resettled in the various zones from Poland, Czechoslovakia, Austria and Hungary. Hundreds of thousands have been forced to migrate, with many of them being sent on their way with only a half hour's notice.

In conferences with German churchmen, the American visitors learned that the Evangelical Church of Germany is regarded as a federation or bund and not as a Church. Such men as Dr. Martin Niemoeller, Bishop Theophilus Wurm, Pastor Hans Asmussen, Bishop Hans Meiser, Bishop Otto Dibelius and Dr. Hans Lilje stressed this point in discussions of EKID.

Three Church Groups to Emerge?

Dr. Fry pointed out that EKID must be continued as the only possible agency for the distribution of relief in Germany through its Hilfswerk organization. He believes, however, that there should be three strong church groupings—an all-German Lutheran Church, an all-German Reformed Church, and an all-German Union Church, operating within the framework of EKID.

Drs. Long, Fry and Aasgaard visited England, France, Switzerland, Denmark and Holland and traveled through a score of cities in Germany. A complete report is being prepared for the American Section of the Lutheran World Convention with specific recommendations on methods and procedures that should be taken by the Lutherans of America to aid their brethren abroad.

Predicts Emperor Hirohito Will Become Christian

Tokyo (By Wireless)—Emperor Hirohito of Japan will become a Christian "in the near future," it was predicted here by Shigeru Nambara, newly-named president of Tokyo's Imperial University.

Nambara did not reveal the evidence upon which he based his prediction, but it has been known that Hirohito has been studying Christian theology and writings ever since the end of the war. It is reported that the whole Imperial household is seriously interested in the Chritsian faith.

If the Emperor is converted, many of his subjects are also likely to become Christians. As the highest priest in the Shinto hierarchy, Hirohito is the spiritual leader of the country.

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Kagawa Christmas Message Canceled

ttack by Writer in Army Organ Results in Banning Sermon

Tokyo—(by Wireless)—A scheduled hristmas sermon by Toychiko Kagaa, noted Japanese Protestant leader, American servicemen here was canelled by the local commanding officer. eason given for the move was that he GIs should hear an American chapin.

Posters announcing the sermon had een hung in American billets and ofces, but they were hastily removed.

Although the sermon had been cheduled by Chaplain Paul W. Yinger, ormerly with Congregationalist headuarters in Washington, the cancellaon was issued by higher army officals and is thought to represent the olicy of the supreme command.

The ban on Kagawa followed an rticle by Bernard Rubin in *The Stars nd Stripes*, the Army's daily paper, hich revived anti-American statenents attributed to Kagawa during he war. In the alleged statements Kagawa condemned American bombngs and "savagery comparable to the owest cannibalism."

Rubin's story also accused Kagawa f whipping up racial hatred against Americans as well as having had questionable relations with Loshio Kodama, war profiteer now in jail under harges of being a war criminal.

Revives Another Rumor

Also listed among Rubin's charges s the assertion that Kagawa went to he Philippines to aid the Japanese nvasion. A spokesman for Kagawa lenied this, however, declaring that Kagawa was invited there by Philipno Christians, but that Japanese arny authorities refused him passage.

While disavowing any political ambitions, Kagawa has been prominent in eachers' and farmers' unions as well as the Cooperative Party recently established. It is thought in some quarters here that his political activities may have been instrumental in contributing to the ban on his scheduled sermon.

Kagawa also is opposed in some quarters here for his strong support of the emperor as well as for his closeness to the imperial household and his anti-Communist views. He was an advisor to the first post-surrender cabinet of Prince Higashi-Kuni, the emperor's brother-in-law. He also has been instructing the imperial household on Christianity and cooperatives.

Remained a Pacifist

Christians here, both American and Japanese, maintain that Kagawa still is a pacifist, explaining his war-time statements as similar to anti-war beliefs held by several American Christians. They admit, however, that he may have been too nationalistic during the war. But they support his efforts to relieve the people through cooperative factories, unions and orphanages in conjunction with his spiritual work.

Although banned from the chaplain's service, Kagawa preached twice at the Imperial University here on Christmas.

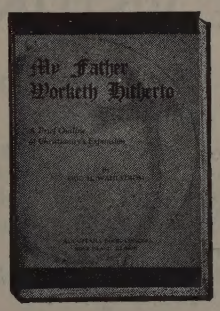
Released-Time Upheld By Chicago Court

Chicago — Released - time religious education classes, conducted here since 1929 with approval of the Chicago Board of Education, have been upheld by the Superior Court.

"This order of the school board's providing the hour for outside religious training is in direct conformity rather than in opposition to the Constitution's Bill of Rights," declared Superior Court Judge Ulysses S. Schwartz.

He added that "it does not aid in establishing a church nor does it exclude the free exercise of all religion."

My Father Worketh Hitherto



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Want Missionaries, Say Jap Christians

First Meeting of United Church in Japan Brings Plea for Help

Tokyo (By Wireless)—A resolution urging the return of foreign missionaries to Japan as soon as possible was adopted by the executive committee of the United Church of Christ in Japan at the final session of the group's two-day meeting here.

The committee also advocated immediate temporary rehabilitation of 500 damaged and destroyed Japanese Christian churches.

Criticism of the war-time administration of the Rev. Mitsuru Tomita, leader of the Church, and his staff, which characterized the first day's activities, was entirely absent on the final day. The committee proceeded with its business on the assumption that the United Church will not dissolve, although it is taken for granted that several groups will quit the merger.

The request for foreign missionaries will be sent in a message to four American Protestant leaders who recently visited Japan. They are: Dr. Douglas Horton, chairman of the American section of the World Council of Churches; Bishop James C. Baker, chairman of the International Missionary Council; Dr. Lyman J. Shafer, chairman of the Japan Committee of the Foreign Missions Conference of North America, and Dr. Walter Van Kirk, secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches.

It is the hope of the executive committe that one or two missionaries will be sent to each of the eleven dioceses of the Church as soon as possible.

To Build Temporary Churches

Rebuilding of houses of worship on a temporary basis is planned for the immediate future, as church policy is not to erect expensive buildings until the vast housing problem has been stabilized.

Drawing up of a new United Church constitution has been assigned to a committee which will report to the first post-war general convention to be held here the first week in March.

The committee is headed by the Rev. I. Miura, Lutheran professor at Nippon Theological Seminary. His group's job will be to draft new regulations to decentralize control and make local church units more autonomous; change the nomenclature of the official, government-inspired language and ecclesiastical terms to insure less clericalism; bring more lay leadership into the Church, and extend theological training for men and women.

Tomita indicated there no longer remains any legal authority to hold the churches within the union, and he anticipated that some groups would leave. The Episcopalians are not likely to remain in the organization, and the YMCA, YWCA and Salvation Army are expected to keep their organic relationship but will cooperate with the United Church.

Japanese Christians still are struggling with the creed and catechism. Two of the most difficult items n being discussed are the second co ing of Christ and the relationship God as the Creator and a similar de in the Shinto pantheon.

WHEN A NATION FORSAKES GO

If we abide by the principles taug in the Bible, our country will go prospering and to prosper; but if and our posterity neglect its instru tion and authority, no man can t how sudden a catastrophe may ove whelm us and bury our glory in pr found obscurity.—*Daniel Webster.*

Help your Sunday school teachers help themselves!

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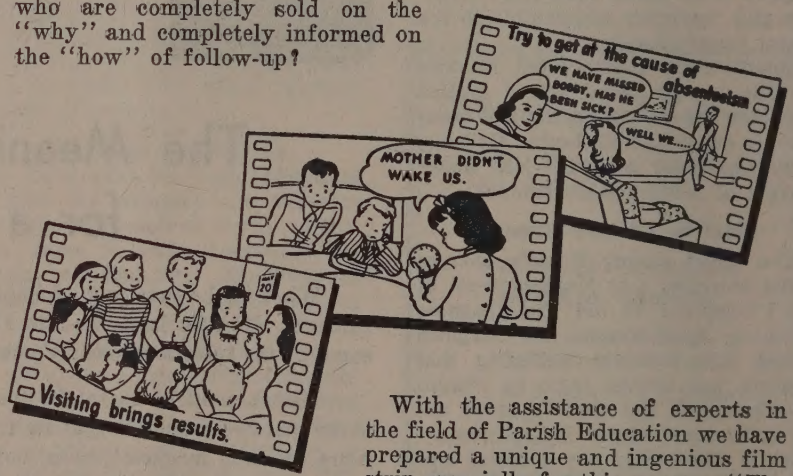
Try to get at the cause of absenteeism
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WELL WE....
MOTHER DIDN'T WAKE US.
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Venereal Control Is Called Pagan

Catholic Chaplain Declares That Church Must Insist on New Approach

Washington, D. C.—A charge by an unnamed Catholic priest now serving in the U. S. Army that chaplains in the service and bishops and priests at home have lost "Round One" in contesting the venereal disease control program in the Army was made in a letter inserted in the Congressional Record by Rep. Joseph P. O'Hara (R. Minn.).

"Round Two must be fought differently than the first", the priest asserted in his letter, which he asked remain unsigned "because of military considerations."

"Instead of it being contested in isolated instances by individual priests and bishops over scattered areas, I think it must be carried on in a well-planned, well-organized and constructive manner.

"The present system of venereal disease control *a la Army* is pagan, and it can and will be corrected only by arousing public indignation; by shocking parents into realizing what has been and is going on; and by familiarizing them with those things which their sons will face when they are introduced to the Army."

Round Two Coming Up

The priest said that "Round Two comes up with compulsory military training of our 18-year-olds."

Declaring that the men in the service and all officers are familiar with the Army's V-D program, the chaplain charged that "it is the most immoral and the crudest thing the Army has to offer."

"For in attempting to curb a disease, the venereal disease control program in its present form has succeeded in encouraging immorality," he wrote. The chaplain cited a number of specific instances to prove his contentions.

The chaplain listed the following points which in his judgment, based on his experience in the Army, should be included in the Army's future venereal disease control program:

Advocates Continency

1. The government should spend as much money presenting some dignified posters and leaflets (not the "preachy" type) advocating self-control, as it does on advocating the use of prophylaxis.

2. The government has an obligation to the good, decent and moral men. These men should be given incentives for remaining that way. Not all of them have religious principles to guide them. But they are familiar with the rules about moral behavior and self-respect, and they should be encouraged to follow them.

3. The government should draw up carefully prepared outlines on "How to instruct men on the subject of venereal disease." In their present form, these outlines deal with various types of diseases, their causes and the need of prophylaxis. They should be supplemented by some practical motives for moral behavior and the commonly accepted rules for overcoming the venereal desires and avoiding the occasions of sin. Remember that the chaplains have a minority of men coming to church once a week. The Army has all of the men all the rest of the time.

4. The government should offer a more dignified treatment of the venereal disease subject by making available to line officers carefully prepared sex morality lectures which will be read to the men. This will eliminate the stupid efforts of some officers who have no sense of moral values themselves and have very little constructive advice to offer their men.

5. The Army should exercise its control over houses of prostitution by placing them off limits. It also should restore the system of penalizing personnel who become infected with venereal disease.

6. It should be an established policy in the Army that, whenever a talk, or publicity, is given concerning venereal disease and the use of prophylaxis, an equal amount of time and space will be given concerning morality and self-control.

The unnamed priest ended his lengthy letter by adding:

"It is my sincere conviction that the Christian people of America are powerful enough and Christian enough to insist that the United States government will establish a venereal disease control program in the Army that will be worthy of their sons."

Change in Enemy Treatment Urged

New York—Five interdenominational agencies here have united in an appeal to the United States government for permission to send relief supplies and funds to former enemy countries, notably Germany and Japan.

Uniting in the plea were the Federal Council of Churches, the Foreign Missions Conference of North America, the Church Committee for Relief in Asia, the Commission for World Council Service, and the Church Committee on Overseas Relief and Reconstruction.

"One of the greatest tragedies of the civilized world may take place unless Churches of America act now," the joint statement declared, in taking issue with the State Department policy which prohibits entry of all private agencies for relief to Germany.

It was pointed out that UNRRA is limited to caring for displaced persons in former enemy countries, and that a German or a Japanese is never classified as a displaced person.

Demand Immediate Change

Citing reports of "alarming and deplorable" conditions in Germany and Japan, leaders of the five Protestant agencies urged the nation's Churches to seek changes in current government rulings in order that immediate relief may be provided.

The church program which the government is being asked to recognize, they said, "seeks to render a ministry of relief and reconstruction to and through the Churches in ex-enemy countries; binding up wounds of war, re-establishing the foundations of friendship, magnifying the ministry of faith, courage and hope."

Signers of the appeal were Dr. Roswell P. Barnes, acting general secretary of the Federal Council; Dr. Wynn C. Fairfield, secretary of the Foreign Missions Conference; Dr. Robbins W. Barstow, director of the Commission for World Council Service; Fred A. Moore, director of the Church Committee for Relief in Asia; and Dr. Leslie B. Moss, executive director of the Church Committe on Overseas Relief and Reconstruction.

Army Chaplains Praised In Official Report

Washington, D.C. —Army chaplains "furnished one of the greatest morale factors in the war" according to Gen. Brehon Somerville, head of the Army's Service Forces.

In his annual report to the Under Secretary of War, Gen. Somerville pointed out that the chaplains followed the troops wherever they went, "before battle and during it. The wounded received help and consolation at the battlefront, collecting stations and hospitals; the dead were buried in the colak of their faiths."

He revealed that in the last year the Chaplain Corps has distributed 8,000,000 copies of the Protestant Testaments, Jewish Scriptures and the Catholic version of the New Testament, and 1,200,000 hymnals.

Draft Law Opposed By Church Colleges

Gould Wickey Tells Congressmen Conscription Plan Leads to Conflict

Washington, D. C.—Dr. Gould Wickey, executive secretary of the National Commission on Christian Higher Education of the Association of American Colleges, placed in the record of hearings before the House Committee on Military Affairs a lengthy statement in opposition to universal, compulsory military training in peacetime.

"There are three closely-related problems before you," Dr. Wickey said in his prepared statement, "preparation for war, prevention of war and preservation of peace.

"It is our conviction, on the basis of the testimony of history, which cannot be impeached, and on the basis of nature of the training, that a program of compulsory peacetime military training is essentially a method of preparing for war.

"Militarized nations have been aggressors in war. The militarized nation is on the verge of being a dictatorized nation. God forbid that our nation within a year of the signing of peace treaties should embark on a program so contrary to its history and so pregnant with fear, suspicion and hatred.

"As statesmen, you need to ask yourselves the question of any national policy and program: Can this program be universalized? Are we willing that all nations do the same? If not, why not? If not, it is self-evident that there is something wrong with it.

"The preservation of peace has never been accomplished through militarism. Force always defeats itself. Peace lives only in the atmosphere of mutual trust and understanding.

Should Train for Peace

"The present world atmosphere is one of confusion, distrust, suspicion, and uncertainty. Our task, your task as our statesmen, is to approve a national program which will develop international good will. To this end we urge:

"1. That the United States adopt and implement a policy which would seek an immediate international agreement whereby compulsory military peacetime training and service will be eliminated wholly from the policies and practices of all nations.

"2. That the American youth be allowed to remain in colleges and universities preparing themselves to live for peace, being trained as scientists, social and international leaders and educators.

"3. That the United States spend annually, not three billion, but one billion dollars in scholarships for exchange students and messengers of good will and neighborliness between the United States and any hypothetical enemy countries.

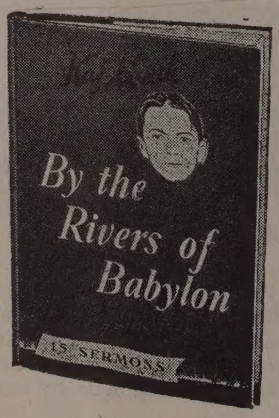
"We sent the atomic bomb to Japan. Let us send throughout the world educational and moral bombs. Then fascism will disappear. Then we shall be assured of an enduring peace."

A COMPLETE MAN

There is no such thing as a "person Gospel" or a "social Gospel." There but one Gospel, the Gospel of Jes Christ. And it has two applicatio personal and social. Both are nece sary, one without the other is incor plete. A purely social Gospel is like body without a soul—it is a corpse. purely personal Gospel is like a so without a body—it is a ghost. But p them both together and you have man.—*E. Stanley Jones.*

By the Rivers of Babylon

Fifteen Sermons by Kaj Munk



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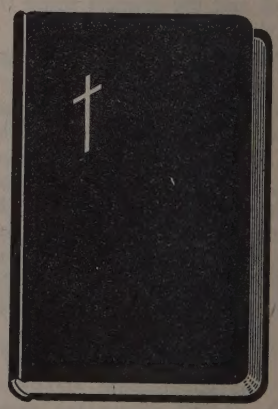

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